THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXI Philadelphia, November, 1932 No. 2

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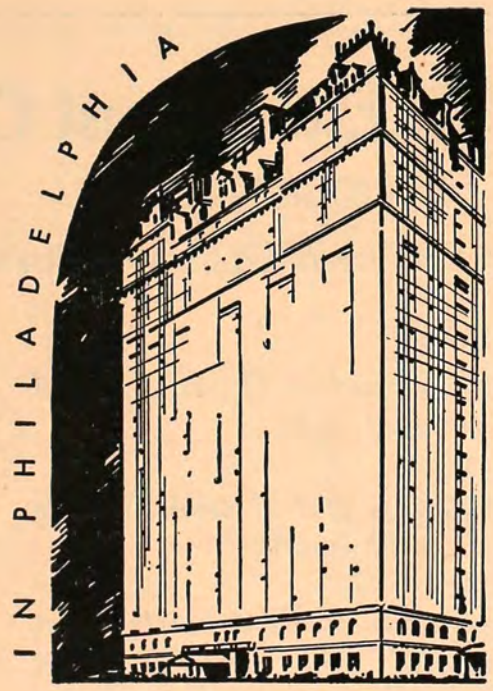

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXI: NO. 2 PHILADELPHIA, NOVEMBER, 1932 Fifteen cents a copy One dollar a year

The Bishop's Message

THE Diocese has started with great spirit to plan out and do its work. The three Men's dinners given at the Penn Athletic Club were very largely attended, and greatly appreciated. Dr. Snowden is writing an account of these meetings in this issue.

The Conferences at the Church Farm School have not taken place at this writing, but we have no doubt of their success. They are always stimulating and delightful.

The Finance Committee and the Executive Council have had most cheerful sessions and are most hopeful of meeting our obligations for the year.

The formation of a group of Diocesan Contributors from whom we have received something over $60,000, and who also helped us to send the splendid Whitsunday Offering of $21,000, has so far solved the problem that, should each parish send us its promised *Expectation,* (not Quota), we can end the year without a deficit. This would be a wonderful thing. Will not each Parish and Mission see that it does its part? If in this world everyone would say "I will do my share, so that failure shall not be traced to me" how wonderful the world would be. There was a time in history when a small army met a larger and better trained one, and was victorious. It was said of her by the poet:

> "Few were the numbers she could boast,
> But every free man was a host,
> *And each one felt that it was he*
> *On whose sole arm hung victory."*

Victory always comes to men who fight and work like that.

THE outstanding event of November is Thanksgiving Day. I believe the United States is the only country in the world that has such a day. It is at once indicative of character and formative of character. The one having the most of the world's goods is not always the most thankful; but the one who is most thankful is always the happiest.

While reverses may have come to many, if we count what is left rather than what is gone, we will all find cause for thanksgiving.

God certainly has given us the fruits of the harvest with a bountiful hand.

This year in particular we can render hearty thanks to God for the first President of the United States, the two hundredth anniversary of whose birth we are celebrating. We are proud of him as our countryman; we are more proud of him as a fellow Churchman. It was his religion that dominated his life. It did not dwell in the suburbs, but was the motivating force of all he did. Lord Brougham said of him, "He was the greatest man of ours or any age." It was not his talents but his character that made him great. The celebration of his two hundredth anniversary terminates with Thanksgiving Day. How fine it would be for every Rector, immediately after the processional, to stand in the Chancel, read Washington's Call to Thanksgiving, and then take the opening sentence of the service, "Honor the Lord with thy substance," etc. The government has prepared a service which it will gladly send free of postage to anyone applying. The prayers are not Christian but can easily be made such; and they are remarkably good prayers. Furthermore, a book of sermon material can also be obtained free. Perhaps the Clergy would prefer their own material, but this book contains much that it is well to know.

Make Thanksgiving Day a great day. "Kneeling as once your reverend fathers knelt, swear anew your fidelity to God, the soul's Father; to Christ, the soul's Redeemer and Saviour. Lift your hearts to the higher, the nobler, ideals. Become light-bearers, joy-producers, happiness-makers. Take no counsel of crouching fear. God's providence is the Gulf Stream of history."

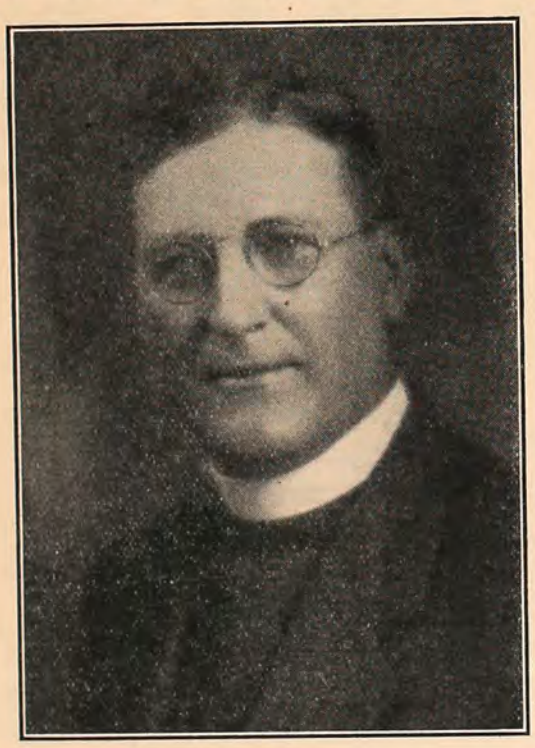
Bishop, Clergy and Laity Hold Important Conferences in Relation to the Church's Missionary Work in 1933

By the Rev. C. E. Snowden, *Chairman of Field Department of Diocese*

During the past month a succession of important Conferences were held in the Diocese under the direction of the Bishop and the Field Department having for their objectives the rallying of the entire communicant membership of the Church in the coming year to the support of the whole missionary program of the Church, National, Diocesan and Parochial.

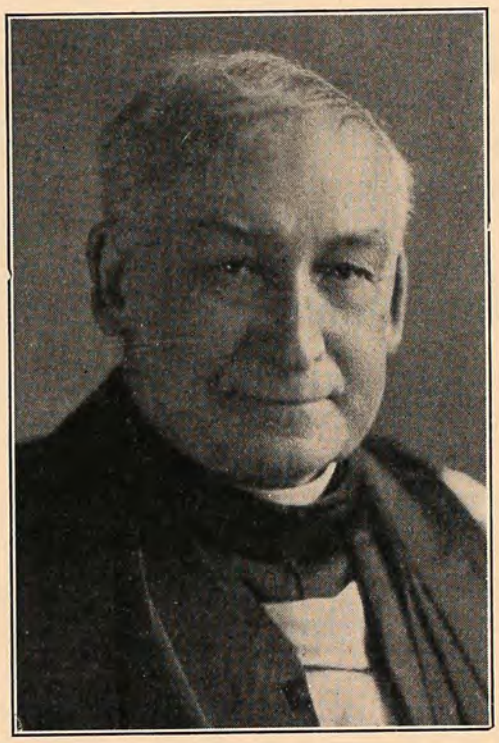
Results of these conferences, in which the clergy and lay representatives of our congregations participated, included a refusal to accept a defeatist attitude in facing the necessities of the Church's missionary work, and the decision to make an earnest appeal to our people for their co-operation; confident that with the same courage and loyalty with which they have scored a victory in other emergencies, they will not now permit the Church's work to languish or falter.

In the present economic conditions on the one hand, and on the other, the challenge which confronts the Church coincident to the deflation, the Field Department had its autumn program definitely written. That there is strength enough within the Church to withstand the forces that destroy all other institutions and arise amid the chaos with an undying message is the confidence and comfort of every member of the Church, but to stimulate that strength so that it can be applied to save palsied institutions and create new hope for the future constitutes our privilege and opportunity at this particular time.



Rev. C. E. Snowden,
Chairman of Field Department, who presided at the Church Farm School Conferences.

The Department realized that careful plans must be made to captivate the interest of every member, that information concerning the program of the Church, National, Diocesan, and Parochial, must be widely and wisely disseminated and that the technique for conserving energy, expediting work and enlisting co-operation must be generally observed.



Bishop Taitt,
who presented the missionary program in relation to the Diocese to the General Conferences of Clergy and Laity.

In conference with the Bishop plans were outlined to carry out this program. The first move was to secure the assistance of the National Council and their answer was that the Rev. B. H. Reinheimer, D.D., Executive Secretary of the Field Department, might be secured for conferences. It was decided that there should be three supper conferences and a general conference. The supper conferences were held at the Penn A. C. on the evenings of October 6, 13 and 20. The subject was the intensive training and technique of the Every Member Canvass. The Bishop invited all clergy and asked that they bring three laymen. The attendance was very gratifying and far exceeded the attendance at any other similar meeting. At the first conference the "ground work" was carefully laid showing that our parochial problems were readily grouped under three circumstances,—social, financial and spiritual.

The social problem is found in that condition of disintegration which is evidenced by the absence of fellowship of interest in the welfare of each other and the lack of mutual concern about the mutual responsibility of keeping the Church functioning as it might. This condition exists in spite of the social vision which our people have as is demonstrated by their generosity to every phase of social work.

The financial problem is found to exist to a large degree due to the lack of the spirit of stewardship. Our people have been blessed with both influence and wealth in a larger proportion than any other church membership and yet we are lacking in the spirit of devoting it to the cause of our Church and her mission on earth.

The spiritual weakness was expressed in the phrase "many riders and not pushers." Christ promised power to those who would use it. Dr. Rheinheimer brought out quite forcibly that the Church was weak because the spiritual responsibility was not assumed by all who were benefactors of the gifts of God. "If you love the Church and she means to you what she is empowered to mean then you will tell it out to the world by service and support."

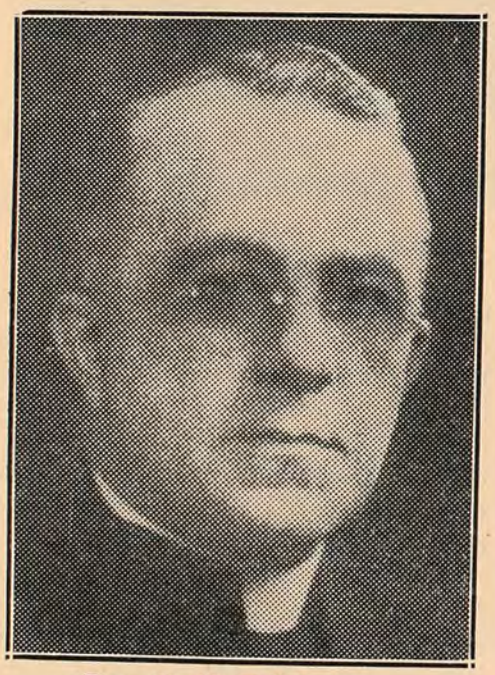
The second conference was built upon the foundations of the first. Assuming that everyone was interested in conducting a canvass that the social, financial and spiritual problems might be dissolved, it remained for this conference to organize the forces of the parish.

Rev. Louis W. Pitt,
rector of St. Mary's, Ardmore, who presented the program in its relation to the Parishes.

These features, which were dealt with at some length were the necessity (1) of building a parish program and (2) acquainting all the people with it.

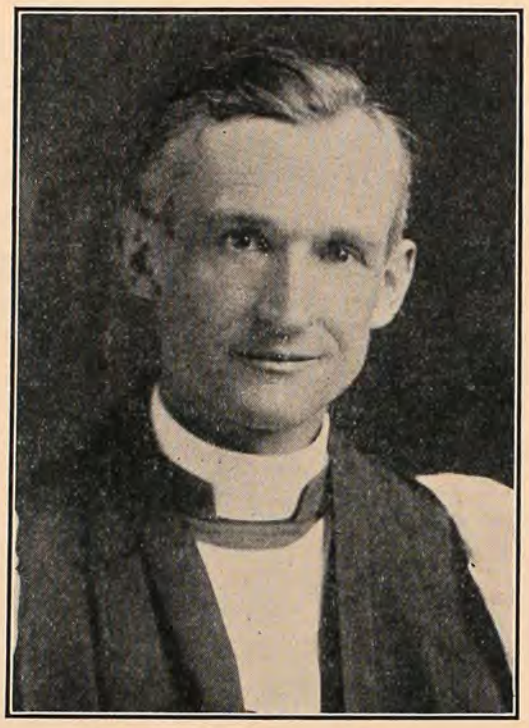
Naturally, the concluding supper conference was devoted to the intensive training in technique of conducting the Every Member Canvass. Dr. Rheinheimer took great care to show that while pledges had to be secured that the Canvass was in truth a canvass of the energy of the whole parish. It was in every sense of the word a re-survey of the parish. This is a feature of the parish canvass so often neglected and thus the canvasser assumes the rôle of being an unwilling collector of money for a cause in which he has a half-interest and at which he is not a success. But any canvasser can have an enjoyable time if he canvasses for both the temporal and eternal support of the parish. Another feature was the reference to times in which a Canvass should be made and it was plainly shown that while it was inspirational and encouraging to all to have it done in a short time, it was never finished until the last man had been seen and his gifts, both material and spiritual, presented at the Altar.

As a fitting climax to the three supper conferences general conferences were held at the Church Farm School Thursday night, October 27, and the following morning and afternoon for the Clergy and on Friday night, October 28, and the following day for the Laity. The purpose of these was informative and inspirational. The chairman of the Field Department presided at both conferences.



Rev. B. H. Reinheimer, Executive Secretary of the National Council Field Department, who presented the General Church Program.

Leaders of these conferences were the Bishop, Dr. Reinheimer, the Rev. Louis W. Pitt, the Rev. Oliver J. Hart, rector of St. Paul's, Chattanooga, Tenn., who delivered the keynote address; and Bishop Moulton of Utah. One of the most interesting and helpful phases of the conferences was the hearty exchange of opinions and spontaneous contributions from the floor. The department is indeed grateful to the Rev. John H. Mockridge, the Rev. Malcolm E. Peabody, the Rev. Henry S. Paynter and the Very Rev. Charles W. Shreiner for their contributions in the floor discussions.



Bishop Moulton, of Utah, who was among others who made inspirational addresses at the two meetings at the Church Farm School.

Dr. Reinheimer in his addresses presented the work of the General Church. The Diocesan work was presented as only the Bishop could present it, embracing every phase, both missionary and philanthropic. The average parishioner is not informed of the wide scope of our endeavors for the care of our brethren. These institutions merit the support of every member of the Diocese. The Rev. Mr. Pitt discussed the situation from the viewpoint of the parish. Bishop Moulton spoke on the motto of the National Department, "Ye Shall Have Power." He drew a lasting picture of what it means to be engaged in a great work with a great Master who anticipates the problems and bestows power enabling us to become victors.

The aims and plans of the department were exemplified by Dean Shreiner. He outlined that the Convocation of Chester had two committees, one the Executive and the other the Laymen's. In this way all matters of interest to the Convocation have the support and guidance of a number of interested persons. It is hoped that in every Convocation this type of organization might be adopted.

PATRONAL FESTIVAL OF ST. CLEMENT'S TO MARK ITS 75TH ANNIVERSARY

The corner stone of St. Clement's Church, Twentieth and Cherry streets, is dated 1857, so that the Patronal Festival this year marks the 75th Anniversary of this historic parish.

The preacher on St. Clement's Day, Wednesday, November 23, at 11 A. M., will be the Rev. William A. McClenthen, rector of Mt. Calvary Church, Baltimore. Fr. McClenthen was an assistant at St. Clement's in the rectorship of the late Fr. Moffett. At this service on St. Clement's Day, Gounod's Mass of St. Cecilia will be sung with harp and tympani accompaniment.

On Advent Sunday, November 27, the preacher at the Solemn Mass will be the Rev. Spence Burton, S. S. J. E., Superior of the Cowley Fathers in this country. The Cowley Fathers were in charge of St. Clement's from 1876 to 1891.

On Advent Sunday evening there will be the Annual Procession of Parish Guilds, and the preacher will be the Rev. Charles S. Hutchinson, rector of St. John's Church, Newport, R. I. Fr. Hutchinson was rector of St. Clement's from 1905 to 1920.

TWO ENGLISH PREACHERS COMING TO ST. CLEMENT'S

The Dom Anselm Hughes, of the English Order of St. Benedict, whose mother house is at Nashdom Abbey, will be the special preacher at St. Clement's Church, at the 11 o'clock service on Sunday, November 6, and the Rev. Alban Winter, of the Community of the Resurrection, in Mirfield, England, will be the preacher at the same hour in the morning service on the following Sunday, November 13.

Dom Anselm Hughes, who is recognized as an international authority on early English music and who has published a number of important books, is Hon. Secretary of the Medieval and Plain Song Society in England. He is in this country giving a series of lectures on Church Music. In addition to preaching on Sunday, November 6, he is giving a Quiet Evening for Women at St. Clement's, Saturday, November 5, beginning at 8 P. M.

Father Winter, who will preach November 13, is attached to the Mirfield Fathers' Mission in Africa and is in this country studying our methods of dealing with the negro problem.

Those at St. Clement's are the only preaching engagements of the two eminent Englishmen in Philadelphia.

An ounce of cheerfulness is worth a pound of sadness to serve God with.—*Fuller.*

Old Christ Church to Commemorate 25th Anniversary of Rectorship of Rev. Louis C. Washburn, November 13

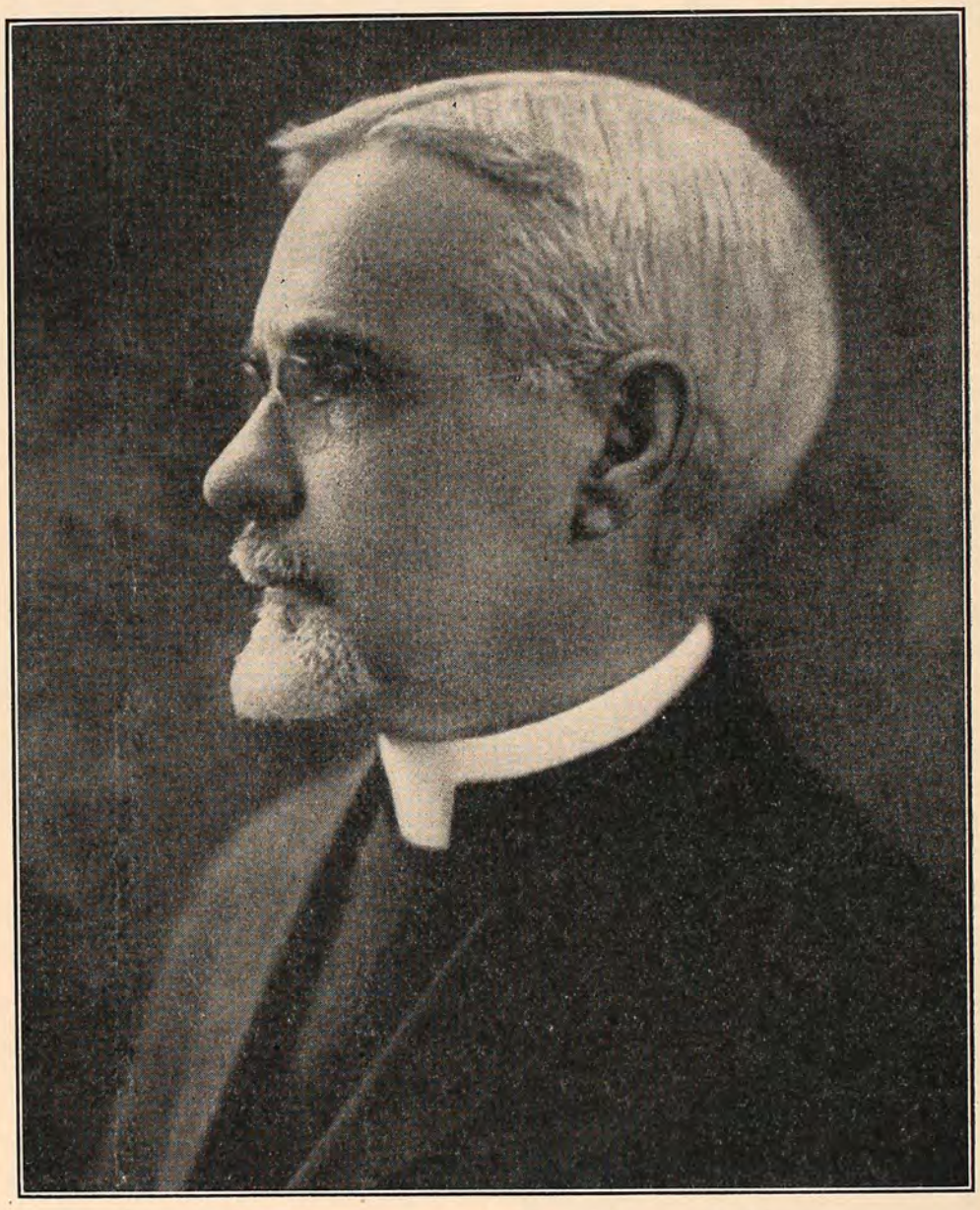
Arrangements are being completed by the vestry of Old Christ Church, Second street above Market, to commemorate on Sunday, November 13, the Twenty-fifth Anniversary of the Rev. Dr. Louis C. Washburn's notable rectorship of the parish.

There will be a special service in the church in the afternoon at 3.30 o'clock at which Bishop Taitt will preach the Commemoration sermon. It was in Christ Church where Bishop Taitt as a boy was a member of the Sunday School. It was here also he was confirmed, here he came under those influences which resulted in his deciding upon the ministry as his vocation and from this parish he became a candidate for Holy Orders.

Others invited to take part in the service include the Rev. E. M. Jefferys, rector of St. Peter's, Phila.; the Rev. John H. Mockridge, rector of St. James, Phila.; the Rev. J. A. Montgomery, a member of the faculty of the Philadelphia Divinity School. Until 100 years ago Christ Church and St. Peter's were united under the name of "The United Churches of Christ Church and St. Peter's Church"; St. James Church was a child of "The United Churches." Dr. Montgomery is a direct descendant of Bishop White, the first Presiding Bishop of the Church and who was rector of "The United Churches" at the time of his election and who remained rector throughout almost his entire ministry. In addition to these other clergy who will be in the Chancel include the Rev. Wm. B. Guion, Chaplain of Christ Church Hospital; the Rev. W. Roulston McKean, present assistant to the rector; the Rev. Francis W. Wetherill, formerly assistant and the Rev. Percy R. Stockman.

Seats will be reserved for the Standing Committee of the Diocese, the Church Foundation and members of other Boards of which Dr. Washburn is a member. Arrangements also are being made for the congregation to give a reception to Dr. Washburn. The date of this had not been definitely fixed as this is being written. The congregation gathering also will be made the opportunity for the formal opening of the Annual Every Member Canvass of the parish.

Preliminary to the Twenty-fifth Anniversary of Dr. Washburn's rectorship another event of interest scheduled for this month is a commemoration of the One Hundredth Anniversary of the erection of "The United Churches of Christ Church and St. Peter's Church" into two parishes. This will be commemorated on November 3, when the Rector, Wardens and Vestry of St. Peter's, Philadelphia, will be the guests of the Rector, Wardens and Vestry of Christ Church at luncheon in Christ Church Neighborhood House.



The Rev. Louis C. Washburn, D.D.

Dr. Washburn's rectorship of Christ Church began in 1907. Throughout his twenty-five years of service in this one parish his has been a record of constant and untiring devotion to the parish and to his parishioners and in addition, an equally devoted interest in the larger affairs of the Diocese. Apart from his outstanding influence in the enrichment of the spiritual life of his people, under his direction and leadership the imposing and commodious Neighborhood House was conceived and erected. Besides providing a home for the many normal activities of a parish, this building is the administrative and central headquarters for a Christian Social Service work which finds expression and action in many of the darkest and sin-stricken districts of the city where Christ Church may be found at all times ministering to all sorts and conditions of men.

Through Dr. Washburn's personal and persistent efforts he was able some years ago to enlist the City of Philadelphia in removing the group of fire menacing buildings to the north of the church, and in their place create the Robert Morris Park which Dr. Washburn beautifully describes as the "Garden of Remembrance," providing as it does, an unobstructed view of the grave of Robert Morris, the patriot and financier of the American Revolution.

It would be impossible in the confines of this article to evaluate or to enumerate the many services to humanity which this priest of the Church has freely given. You cannot get them from him. They are known in the hearts and lives of many hundreds and are reflected in the great love and affection in which he is held by rich and poor. It is known he has established numerous charitable and religious enterprises, and that he has administered and is still administering various philanthropies.

Dr. Washburn was born January 25, 1860, in Pottsville, Pa. He is the son of a priest of the Church. His parents were the Rev. Daniel Washburn and Sarah Stratton Carpenter. He was educated at St. Stephen's College, Annandale-on-the-Hudson and Trinity College, Hartford. Ordained Deacon in 1884 a year later he was advanced to the Priesthood. From 1884 to 1888 he was in charge of St. Peter's, Hazleton, Pa., the rectorship of which he resigned to become rector of St. Paul's, Rochester, N. Y. Here in August, 1890, he married, taking as his bride Henrietta Saltonstall Mumford, of Rochester. In 1895 he became Archdeacon of Western New York, and in 1907 he took up his duties as rector of historic Christ Church.

His parish work, which like all parishes, calls for the expenditure of much time and labor, seldom if ever prevented him from giving of his time and service to the Diocese in the work of which he has occupied an important part on various committees and commissions. For a number of years he has been a member of the Standing Committee. He has been a Deputy to the General Convention, and he is now a member of the Church Foundation, the Board of Managers of the Episcopal Hospital, and the Board of Managers of the City Mission. During the war he was a member of the Diocesan War Commission and compiled the "Soldiers' and Sailors' Prayer Book and Hymnal" which obtained wide distribution during the war period. One of his latest publications is "Christ Church, Philadelphia," in which is presented a wealth of information on the history of the "Mother Church" of the Diocese and the important place it occupied in the beginnings of the Episcopal Church in the United States.

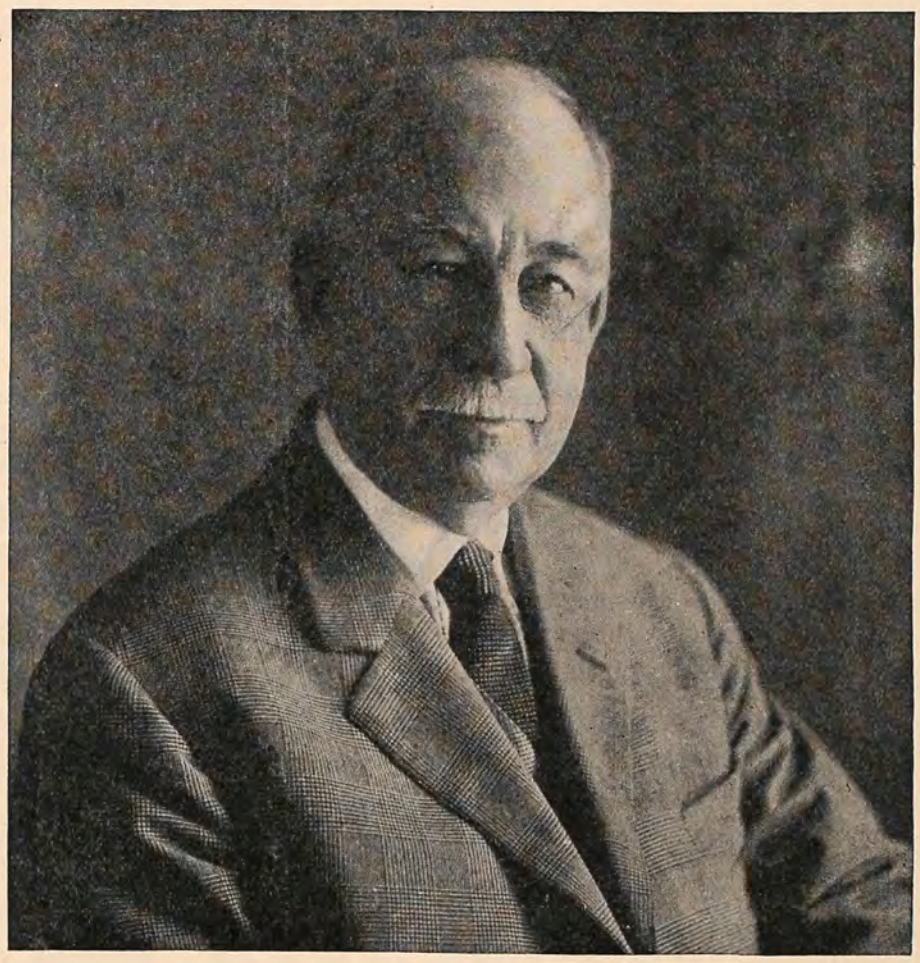
BISHOP NAMES TEMPORARY SUCCESSOR TO MR. CLARKE

Following the death of Mr. Charles H. Clarke, Business Manager of THE CHURCH NEWS, Bishop Taitt appointed Mrs. Edith Wiegand as Acting Business Manager, pending the appointment of a permanent executive. Mrs. Wiegand is an active communicant of St. Matthew's, Francisville. For the past twelve years she served as personal secretary to Mr. Clarke and during that period looked after many details of THE CHURCH NEWS management under direction of Mr. Clarke and by whom she was trained in business management.

"Learn these two things: Never to be discouraged because good things get on slowly here, and never fail to do that good thing which lies next to your hand."—*George Macdonald.*

Death of Mr. Charles H. Clarke

Mr. Charles H. Clarke, Founder of THE CHURCH NEWS and its Business Manager since it was first published in October, 1912, died on Sunday, October 16, at his home in Lansdowne. He was in his seventy-second year. Death was due to cerebral hemorrhage. Several years ago he recovered from a serious illness which left him enfeebled to some extent but still able to maintain most of his active duties. About ten days before his death he received a stroke from which he was unable to rally.



Charles H. Clarke

Burial services were held in the Church of The Saviour, West Philadelphia, on Tuesday following his death, the Rev. D. Wilmot Gateson, rector, officiating, assisted by the Rev. Robert Johnston, rector of St. John's, Washington, D. C., who for many years was rector of The Saviour. Mr. Clarke was an active communicant of The Saviour and at the time of his death was the oldest member of the vestry in years of service, having been a member continuously for thirty-seven years.

Mr. Clarke was one of the most widely known laymen in the Diocese, and also was widely known in business and public life. Always devoted to the Church he enjoyed a personal friendship with every Bishop of the Diocese beginning with Bishop Stevens, by whom he was confirmed, and with many other Bishops. Numbered also among his personal friends were a great many clergy of this and other Dioceses.

THE CHURCH NEWS was his child. From its birth it was the object of his care and personal interest. It was largely due to his management that the paper was able to survive some critical periods in its history. Another Church publication to which he gave his direction was "The Parish Messenger" of the Church of The Saviour. This he also founded and it made a name for itself as one of the outstanding of parish papers.

Mr. Clarke was born in Philadelphia, July 1, 1861, the son of Harry and Mary G. Clarke. He was a graduate of Girard College and almost immediately devoted himself to mastering the art and business of printing. In this he soon achieved a front rank position as an executive. For nearly thirty years he was identified with the John C. Winston Company as an executive, having organized and put in successful operation the commercial printing department of that publishing house. Mr. Clarke was a member of the Union League for many years and also a member of University Lodge, F. and A. M. He is survived by his widow, Mrs. Ida R. Clarke, a son, Charles H. Clarke, Jr., and a daughter, Mrs. James H. Kennedy, formerly President of the Woman's Aid of the West Philadelphia Convocation.

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Official publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

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Editorial Office—Church House of the Diocese of Pennsylvania, 202 S. 19th Street, Philadelphia
Business Office—1016 Arch Street, Philadelphia

Address all editorial correspondence to the Church House, 202 S. 19th Street
Address all subscriptions and business correspondence to "The Church News," 1016 Arch Street

TERMS: Single Numbers.....15 cents
Annual Subscriptions (by mail).....$1.00
25 or more copies to one address.....Each, 50c. a year

Advertising rates on application to the Business Manager

Press of THE JOHN C. WINSTON CO., Philadelphia

THANKSGIVING IN 1932

In revising the Prayer Book a few years ago the revisers discarded the old form of service for Thanksgiving Day and substituted for it only the Collect, Epistle, and Gospel, thus making it an exclusively harvest-home service. The rubric at the beginning of the old service included *all the other blessings* of God's merciful providence as objects of thanksgiving, while the collect which sets the theme of the present service mentions only the fruits of the earth—which is perhaps unfortunate in this year of grace, when the earth's very lavishness is one of the causes of our woe; for like the fool in the parable, we know not where to bestow all our wheat.

Besides, this year, those who attend Thanksgiving services will have uppermost in their minds, if not on their lips, prayers of thankfulness for the spiritual rather than the material blessings we enjoy. For the courage that our people have shown in the face of disasters more fearful than our ancestors were ever called upon to meet; for their patient, uncomplaining endurance; for the cheerfulness with which they have suffered privation; for the benevolence of the poor to those who are poorer; for the readiness with which all men and women have responded to the call for help—for these and many other manifestations of God's spirit among us, we ought as a people to thank God and take courage this Thanksgiving Day.

In this Diocese the day is always associated in our thoughts with an institution that in itself is a real reason to be thankful. The Episcopal Hospital, to which our offerings on Thanksgiving Day are given, has been for three-quarters of a century a benediction of God to the great population of northeast Philadelphia, and one of the chief glories of the whole Diocese. Thanksgiving Day will give all the people of the Church an opportunity to share in its wonderful work. Every family in every congregation should make a contribution to the Thanksgiving offering. We would not be true to the history and tradition of our Church if we neglected to provide for the sick poor; for the Episcopal Church has made the words of the Psalmist her own, "Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble."

WORK AMONG STUDENTS

The retirement of Dr. Hart from the position of Student Pastor of our Church at the University of Pennsylvania removes an interesting and significant figure from a feature of Diocesan work which is often underestimated. The future leadership of the Church will fall in large measure upon the men and women who pass through our colleges. We have always been proud of our educated and cultured ministry and laity, and of the fact that our Church has always stood for the highest ideals of sound scholarship. Yet the tendency in education has been increasingly away from the influence of the Church, which formerly dominated it. Students have been interested in science, which they felt to be opposed to religion. Members of college faculties have sometimes exerted an irreligious influence upon their pupils. It has become necessary for the Church to undertake an active policy to counteract these tendencies, and to save the best of our young men and women for the Church and for religion. Indeed, it is impossible to exaggerate the importance of this task, which as yet the Church itself hardly realizes.

To this work Dr. Hart consecrated his life. For twenty-one years he was a well-known figure at the University of Pennsylvania, in the Diocese, and in student circles throughout the country. He continued in his position through nearly six generations of college students. He became the best-known figure in his field in the Church, and his experience is wider and longer than that of any other man. During this time he has consistently stood, as one member of the faculty put it, "On the side of the angels." He has held up the ideals of the Church and has influenced for good thousands of young men and women. Besides this, he has entered into all forms of campus activity in a way that has made the undergraduates feel that he was one of them, a friend and confident and leader. In many ways he has been instrumental in awakening the interest of Church people in the problems which he faced. Only last month he journeyed by plane to Boston to make a religious address to the members of a professional football team. He has been invaluable to his University in creating and maintaining the best type of college spirit. It is impossible to measure spiritual leadership in material

symbols, but it may be said with assurance that in his life at the University of Pennsylvania, Dr. Hart has done a work of which he and the Church may be proud. It is gratifying to know that he will continue this work in a wider field, and our best wishes go with him for success in his new undertaking.

His resignation marks the end of a period. With the appointment of Mr. Stabler as University Chaplain, the University authorities have taken an open stand for religion, and in a real sense this appointment is a result of the work of Dr. Hart. Dr. Hart was obliged to labor in an unofficial capacity, while Mr. Stabler will rank as a member of the faculty. But the work of Mr. Stabler will not remove the need for a man who will work with him in reaching the communicants of our Church as an official Chaplain cannot reach them, and it is to be hoped that the right man will soon be secured. In the meantime, the Church is indebted to Mr. Gateson and Mrs. Teaf for carrying on this important work.

Dr. Hart's resignation is also a challenge to the Church to reconsider its obligation to the work among students. Largely because of the gifts of Dr. Hart's personality, the Diocese has been interested only in the University of Pennsylvania. But that institution contains only a fraction of the students within the Diocese. At Temple University this fall there are more than 12,000 students for whom the Church is doing little or nothing, and what of the great medical schools, of Swarthmore, Bryn Mawr, Beaver, Lincoln, Haverford, Ursinus, and other institutions? Are they to be ignored and neglected because we are in a financial depression? It is time that the Diocese became conscious of this tremendous responsibility. The difficulties of the work are great, and the results are hard to estimate. Much is being done by the rectors of parishes near these institutions. Much can be done through private gifts which will always be needed. But the Diocese and the Church can not avoid their responsibility by assigning the task to rectors who are already overworked, or by saying that those who are interested should support it. This task calls for the united resources of the Church, for a comprehensive plan, and for adequate means to carry out that plan.

ON MAKING WILLS WHILE IN HEALTH

Since the clergy are likely to forget to urge the people to make their wills *while they are in health,* we feel it incumbent on the Diocesan paper to bring before its readers periodically the necessity of care in this serious matter.

From the point of view of the Church, which has suffered so much from wills carelessly or ignorantly drawn up, the first advice that should be given to one who contemplates making any bequest to charity is that he should consult a competent lawyer who will both draw up the will for him and also advise him as to any legal technicalities connected with such bequests. For everyone should know that a bequest to a Church or to any other organization that is classed as charitable comes under a special category, and is subject to specific rules not always applicable to bequests to individuals.

If one wants to leave part of his estate to a Church, for example, he should remember that the State of Pennsylvania requires two witnesses to his signature for such a bequest, and also that thirty days must elapse between the date of the will and his death, else the bequest will be void.

Hence the importance of obeying the rubric which commands the clergy to suggest to their congregations that they make their wills *while they are in health.* To those timid souls who feel that they will die soon if they make a will, it should be said that experience has exposed the folly of such fears. Indeed, according to the novelists, many people who know they are beneficiaries of a will believe it adds to the tenacity with which a testator holds on to life.

It is well also to get a lawyer who is familiar with the Episcopal Church, its institutions, its peculiar phraseology, and its canon law, or who will take the trouble to familiarize himself with the correct legal titles of the various organizations in the Church. Though legal language may often be boresome in its verbosity, and seem unnecessarily repetitious, it is usually necessary in order to leave no loophole for misunderstanding in its interpretation.

In the interpretation of a will in this Diocese last July one of the judges of the Orphans' Court had great difficulty in deciding whether the testator, a woman, intended a bequest which she made for paying the pension premium of the parish to apply to the rector only, or to the rector and curate. It may have been that she didn't know there was a curate: these poor men are so often used in "Punch" as symbols of harmless simplicity that their mere existence is often unsuspected by parishioners who only attend services on Sundays at eleven o'clock, at which hour the curates are often relegated to the background.

Where there is any possibility of doubt as to the meaning or interpretation of an ecclesiastical term, people who are making wills would do well to consult their rector or the Bishop of the Diocese. And the same is true as to the needs of the Church; for one who has only a passing acquaintance with the work of a parish or the plans of the National Church is likely to need advice as to the wisest course in making a bequest. Otherwise their generosity may become a burden to the parish, or at least fail of the usefulness which they intended.

It is a beautiful thing to leave money to help to carry on the work of the Lord. One cannot but think that those who have passed into eternity find one of their most exquisite satisfactions in knowing that the money which they left upon earth is occupied in working for the same Lord whom they serve in heaven.

"I Was Sick and Ye Visited Me"

By the Rev. Granville Taylor

[*Thanksgiving Day is the one day in the whole year when our congregations are asked to apply their Offerings in the churches to the Episcopal Hospital. Unusual demands are being made upon the hospital in these days of distress among the poor and the unemployed. That our people may be informed, for after all it is their hospital and it is their work that is being done in the Master's name, Mr. Taylor, a member of the Board of Managers, has prepared the following article.—Ed.*]

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"I WAS SICK AND YE VISITED ME"

We are all face to face with many grave problems these days. So much is this true that we find it difficult to know just what our Christian duty really is. Possibly the problem is not so much what the duty really is, as which of several duties should receive our preferred attention. In the problem of curtailment for economy, where should we begin? What can be cut out and what must be continued? These, and other like questions, require a great deal of Christian love and courage to answer properly.

Our Episcopal Hospital, with all other hospitals, is striving to carry on its work in spite of a tremendous reduction in income from patients. With even a reasonable support on the part of Church men and women in this Diocese, this work can be continued even on its greatly increased free basis.

It is bad enough to face conditions with good health; it is infinitely harder and more tragic to have to face them in poor health. Somehow the sick must be taken care of, they cannot be left by the roadside. More and more, as their means are depleted, the sick are turning to the hospitals for relief. Hundreds and thousands of men and women who, in former years, went to their family physician and paid him his charges, are now forced to turn to the hospital dispensary and seek free treatments. Where else can they turn, and what else can a hospital do but treat them to the limit of its ability? This means a tremendously increasing drain on its resources.

The number of visits to the dispensary of our hospital has increased by leaps and bounds in the past two or three years, until now approximately 12,000 visits a month are being made by some 4000 patients. When you realize that at least sixty per cent of all the work done in the hospital is free, it is not difficult to imagine the problem confronting the hospital authorities. Besides this sixty per cent of free treatment, there will probably be another twenty per cent who are able to pay only a small fraction of the actual cost.

There is a great demand for free service calling for the use of special equipment found chiefly in hospitals, such as X-ray and so forth. All of which means still further inroads on the hospital's resources.

The Managers of our hospital are practicing every economy. A flat ten per cent cut in salaries has been effective for some time with all those who received more than a dollar a day (this dollar a day, of course, is in addition to their keep). The staff of the hospital is running on its lowest possible basis without jeopardizing its efficiency. The cut in salaries was accepted in a splendid spirit by the whole hospital staff, which at all times is willing to co-operate with the management. In addition, every member of the hospital staff, from the highest to the lowest, is taking a week's vacation during the year, without pay.

These facts are mentioned for the purpose of assuring the contributors to the hospital that their money is wisely and economically used.

The Church, moved by the spirit of her Master, was largely responsible for the founding of hospitals. The inspiration and financial support for hospital work has largely been drawn from Church men and women who have caught the vision of the Master who spent so much of His life ministering to the sick. It is to the Church men and women of today that hospitals must look for further inspiration and support. The Church cannot honestly turn a deaf ear to the cries of those in bodily distress.

This etching shows Miss Hay, one of the Episcopal Hospital staff of Supervising Nurses, with little Ethel. As you read what Mr. Taylor says about Ethel's case you will realize this child is only one of hundreds of little ones to whom your hospital freely administers by aid of your Thanksgiving Day Offering.

Cold facts frequently leave us unmoved. The work of our hospital, however, is crammed full of human interest which when known moves even the most callous. Look for a moment at the picture of the darling little girl, Ethel, held by Miss Hay, one of the Supervising Nurses. Would anyone refuse a contribution in her behalf? Ethel was admitted to the hospital at the age of thirteen months. She remained in the hospital thirteen months having infantile paralysis, which affected her shoulder and arms. The hospital not only gave her proper care and attention for her ailment, but ministered to the

child in a loving, Christian way. So much so that Ethel became the pet of the doctors and nurses and a great joy to the patients.

Look next at the group of four children as they sit on their cots playing with their toys. Edward, at the left, is four years old and had a fractured tibia, having been struck by an automobile. Elizabeth is next, she is eight years old and suffered from Chorea. She was in the hospital for five weeks and is now waiting to be admitted to a convalescent home. Billy is also eight years old and suffered from a fractured arm, caused by falling out of a tree. Joe is another eight-year-old and is suffering from osteomyelitis of right arm and leg. He was struck on the shin while at play and has been in the hospital for ten months. Joe is very happy in the hospital and is apparently the life of the ward.

The third picture is just another group of boys being cared for by our hospital. They are Billy, Charles, and Leo. Charles had a fractured skull, having been struck by a truck.

Would anyone want to say to these children, and others like them, "I am very sorry, but we cannot take care of you, we have no funds?" Would any true Christian stop short of any self-denial to provide all that was necessary to restore them to health and strength?

Thanksgiving Day is the day set apart for returning thanks to Almighty God for His manifold blessings. When we are truly thankful we want to show it in a substantial way. In presenting the need of our Episcopal Hospital we know we are reaching out to warm and sympathetic hearts; we know that all will be as generous as possible in the special offering taken on that day for our hospital.

The Good Samaritan of old gave money for the care of him who had been waylaid and stricken down. He did more than that, he said, "Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee."

The men and women of the Diocese of Pennsylvania are going to do just that. They are going to make a generous offering on Thanksgiving Day next, and are going further to say, "Take care of these sick and whatsoever thou spendest more, we, when we return on Thanksgiving Day a year, will repay thee."

Here is pictured a section of one of the hospital wards showing the group of four children, to whom Mr. Taylor refers in drawing attention to our annual Thanksgiving Day Offering for the Episcopal Hospital.

The above shows "Billy," "Charley," and "Leo," who are being helped to recovery through the aid of your Thanksgiving Day Offering. Scores of similar cases are being helped by the Hospital.

PLAN TRAINING COURSE FOR CHOIRMASTERS AND ORGANISTS OF DIOCESE

Announcement has been made of plans for a Course of Training for Choirmasters and Organists to be inaugurated in the Diocese during the current month. The purpose of the training course is to afford to young men and women with proper musical and personal qualifications opportunity for the serious study of the Art of Music in Worship.

It is planned to cover the course in two years. The class will meet on Monday and Wednesday evenings from November to May. Monday courses are to be given in St. Peter's Choir School, 319 Lombard street, and the Wednesday courses at the Philadelphia Divinity School, Forty-second and Spruce streets. The Study Courses for the first year are to include the following:

Lecture Courses in History of Church Music, Boy Choir Training, Mixed Choir Training, New Testament, Book of Common Prayer, the Choral Service; also Practical Courses in Mixed Choir Training, Anglican Chanting, Hymn Singing, Spoken English; and an Observation Course in Boy Choir Training. Members of the Faculty are Harold W. Gilbert, Rev. George A. Barton, Rev. J. Cullen Ayer, Rev. Henry R. Gummey, Jr., Rev. William P. C. Loane and Mrs. Elizabeth L. Schreiner.

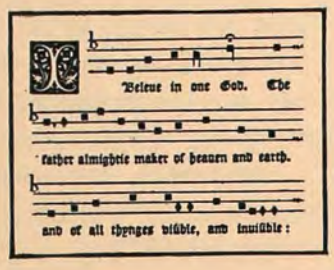
Registration may be arranged and further information obtained by communicating with the Secretary, Miss Emilie L. Buckley, 319 Lombard street, Phila.

NOTICE TO CLERGY

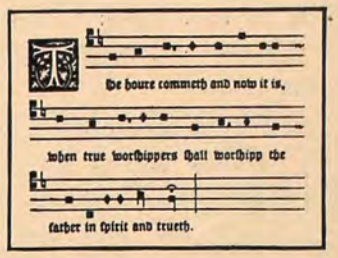
November 1, 1932.

The attention of the Clergy is called to the fact that the Licenses of all Lay Readers in the Diocese expire at Advent. Our records show that the names forwarded have acted for you during the year past. If, therefore, you desire to continue to avail yourself of their services, or to use other men, kindly make application for the issuing of the necessary License by checking this sheet and returning. A special License is required for them to make addresses and should be so noted. The Bishop wishes the list confined to those who are actually active.

Yours very truly,
RICHARD J. MORRIS,
Secretary.



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

Anglican Chanting

The forerunner of the musical form called Anglican Chant was the Gregorian Tone, which was always sung in unison, and repeated verse after verse throughout psalm or canticle. Indeed, when the Anglican Chant first made its appearance, in the days of the English Restoration, it was nothing but one or another of the Gregorian Tones forced into a metrical mold and given an accompaniment of modern harmonies.

Composers, more bent upon innovation than upon developing this new musical form along churchly lines, produced great numbers of flippant chant tunes wholly unsuitable for purposes of worship, and no longer savoring of the sober Gregorian melodies. But the taste of the times fostered these productions, and they grew to be numerous and popular. Musicians tried their skill in contriving chants that were curiosities of ingenuity. Some produced compositions that could be sung backward as well as forward, up-side-down as well as right-side-up, and capable of other contortions that delighted the seekers after musical novelties and monstrosities. Some of these clever but purely mathematical concoctions are still being printed in collections of chant tunes for current use. A more sober attitude toward church music is discarding such stuff, however, as having no place in worship; and editors of our day are inclined to select chant tunes that fulfill the requirement of a higher standard.

Tunes that sob and wail are not necessarily the proper vehicles for words of the penitential psalms, nor is it desirable that chants fitted to the Jubilate Deo have restless, flighty melodies. Dignity is never out of place in church music. The emotions excited by a given portion of a service may vary with different individuals, and should not be circumscribed by a too suggestive musical atmosphere.

So much for the tunes.

Even greater abuse characterizes the treatment of the words in most churches where Anglican chants are sung. One hears whole sentences rushed through at such a pace that words become garbled and jumbled, until utterly unintelligible. A sudden halt on the syllable that happens to conclude the initial portion of the verse brings choir and congregation up with a jerk. The few closing syllables are sung with mechanical precision of metre, and the race is on again with the commencement of a new verse. This sort of travesty is what many of us are pleased to regard as chanting. That we endure it at all is the wonder. The words of Venite, Benedictus, or Psalter would be far more edifying if stripped of musical encumbrances that induce distortion, and read in a natural speaking voice.

On the other hand, a little common sense and some clear thinking could correct the prevailing bad habits in chanting, and make these sung portions of a service inspiring instead of ridiculous.

To begin with, chanting should be nothing less than the enriching of concerted recitation by means of musical inflexion. The chanting should not be thought of as a musical performance. The first and by far the most important consideration, should be the rendering of the *words* so that the full significance of their meaning could not escape the worshipper. *Musical inflexion is altogether secondary,* and should be so carefully added that the primary object—the proper interpretation of the words—be not interfered with. Where there is a choir to lead the singing, they should persistently strive toward more and more perfection in their chanting. Just as a thoughtful reader will be at pains to improve his vocal inflexions, enunciation and emphasis, so that his reading aloud will become ever more convincing, and his interpretation more readily grasped by his listeners; just so should a choir strive to improve its rendering of the chanting, Sunday by Sunday, never entirely satisfied, but always seeking for a better manner of interpreting the meaning of the words.

It is surprising how little attention this matter receives. Choirs spend endless energy upon the preparation of elaborate anthems, but, because the same familiar tunes are sung to the Venite, week after week, they feel that this canticle can be sung without rehearsing.

As a matter of fact, when once a choir settles down to the serious task of reorganizing its system of chanting, the possibilities that unfold at every stage of the readjustment become fascinating. No choirmaster need hesitate to take the plunge. His common sense will be a safe guide. The enlivened interest on the choir's part will more than reward him for his courage.

Many systems of pointing exist, as guides to the proper method of chanting. But no system is capable of fixing exactly the manner of performance. They should all be regarded as *guides*—nothing more. Because flexibility is so important a feature of good chanting, the system with the fewest markings is likely to be the most practical. The pointing adopted in *The Hymnal* is quite satisfactory, and far more conducive to good chanting than the so-called "cathedral pointing" (named after the *Cathedral Psalter,* published in 1875, in which this particular method of pointing was first used). The latter system of pointing has been so grossly misunderstood, especially in this country, that it may fairly be said to be the cause of many of the prevailing absurdities in chanting.

The best chant book available for use in our Church appears to be *The American Psalter,* whose system of pointing is the same as that found in *The Hymnal.* It was prepared for publication by the Joint Commission on Church Music, and came from the press of the H. W. Gray Company two years ago.

As it is always reassuring to *hear* a thing done rather than to *read* how it should be done, the following two suggestions are submitted for the benefit of those who may wish to inaugurate the reforms discussed in this article:

First suggestion: Purchase a phonograph record of good chanting. Such a record may be obtained from the School of English Church Music, Chislehurst, Kent, England. Psalms 15 and 103 are available on a 10-inch, double-face record. This record well demonstrates the principles of good chanting, although the pointing used is slightly different from that of *The American Psalter.*

Second suggestion: Attend a service where correct chanting is to be heard. Persons within reach of West Philadelphia may hear the Psalms chanted

from *The American Psalter* at the Chapel services of the Philadelphia Divinity School, Forty-second and Spruce Streets, Tuesdays and Thursdays, at 5.30 P. M.

LIST OF ANTHEMS

Thanksgiving Day.

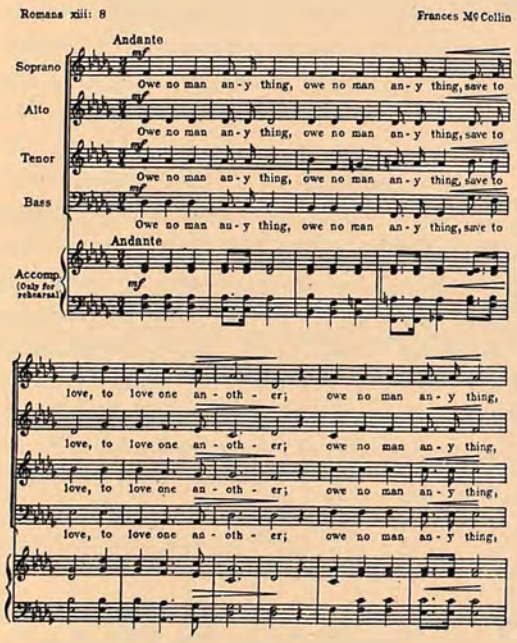
"Thou visitest the earth" (Novello), Maurice Greene.

A tenor or baritone solo begins the anthem, which is melodious and not difficult. Dr. Greene was Organist of S. Paul's Cathedral and Professor of Music at Cambridge. He was a friend of Handel, and his music bears the marks of Handel's influence.

First Sunday in Advent.

"Owe no man anything" (G. Schirmer), Frances McCollin.

Being the words that begin the Epistle. Although the anthem is intended to be sung without accompaniment, it need not be sung so. The following excerpt is printed by permission of G. Schirmer, Inc., owners of the copyright.

"Owe no man any thing, save to love one another"

Second Sunday in Advent.

"Oh, happy is the man" (Novello), Christopher Tye.

This composer was considered the foremost English musician of his day. He was music-master to Edward VI and possibly to the princesses Mary and Elizabeth. This is one of his many short anthems, for chorus, and intended for unaccompanied singing.

Third Sunday in Advent.

"Come, my Way, my Truth, my Life" (Oxford Press), Philip Tomblings.

Written in bold, diatonic harmonies, this short chorus anthem is delightfully different from the style most of us are accustomed to.

Fourth Sunday in Advent.

"Rejoice in the Lord alway" (Novello), Henry Purcell.

The Epistle for this Sunday furnishes the words of this famous old anthem. The chief interest lies in the trio for alto, tenor and bass. The chorus simply sings a refrain after each of the two divisions of the number.

Christmas Day.

"Oh come, Redeemer of Mankind" (Novello), A. W. Marchant.

A bass solo (or chorus), a soprano solo (or chorus), a quartet and a chorus make up this number. It is short, however, and not difficult.

What One Sees in the Music Lists of England's Cathedrals and Churches

By Newell Robinson, F.A.G.O.

Have you ever wondered what anthems and services are being sung in the churches of other countries on some particular Sunday? What, for instance, is the choir of Lincoln Minster singing, as you listen to your own choir render an anthem in praise to Almighty God? I have often wondered about this, and also about the music such a choir would sing, day after day, at Matins and Evensong.

Another question which might arise in the minds of choirmasters is, What periods of composition are most represented—16th Century, 17th Century, present day compositions?

During my recent trip to England I made some observations along these lines, which I shall summarize.

From the first service we heard in Liverpool Cathedral to the last we heard on our journey, we found more than a generous use of the works of present-day English composers. Much use was made of the compositions of such men as Vaughan Williams, whose hymn-tune to "For all Thy saints" is well known, Edward C. Bairstow, Organist of York Minster, Charles Wood, C. H. H. Parry, Sydney H. Nicholson, formerly of Westminster Abbey, Gustav Holst, and many others.

Of earlier periods in English composition, Byrd, Blow, Purcell, Greene and Wesley hold a prominent place. There also appear works by Bach, Palestrina, Mendelssohn, Mozart and Brahms. Mid-Victorians—Elvey, Stainer, and others of their school—are not much represented on the lists I have collected. But it seems that compositions of the modern English school hold a favorite place in the repertoires of English choirs. The sub-Organist of Lincoln Cathedral writes me that there is to be a service of thanksgiving for the restoration of the Cathedral, and that the special anthem will be the "148th Psalm," by Gustav Holst.

Is it not a healthy sign to see choirs progress by keeping abreast of the times?

I noticed, nevertheless, that Walmisley's Magnificat and Nunc Dimittis in D minor are still popular. Of the ten service lists I procured, six include this setting.

It would be interesting to give in detail the contents of all the music lists I collected in England, but that is not possible. Here is the list of services and anthems used in King's College Chapel, Cambridge, during the week beginning July 17:

Te Deum Laudamus, Ambrosian Chant.
Benedictus, Charles Wood.
Services by Stanford, Farrant, Tomkins, Goss, Harwood, Gray.
"I wrestle and pray," Bach.
"Hosanna," Weelkes.
"Lord for Thy tender mercies' sake," School of Dr. Tye.
"O most merciful," Charles Wood.
"Dum transisset Sabbatum," Robert Johnson.
"Magdalen at Michael's gate," Walford Davies.
"Sunbeam's down-streaming," Bach.
"Henry VI's prayer," Ley.
"Glorious and powerful God," Stanford.

And so it goes on in this manner for at least ten months of the year, here, and in all the cathedrals. While there are occasional repetitions, for the most part entirely different programs have to be prepared for each day, and it becomes a serious matter for the master of the choristers to keep things going. Dr. Statham, of Norwich Cathedral, remarked to us, "It is a study, and an exhaustive one, to provide for two services a day over a period of time."

In addition to anthems and settings of the canticles, the hymns and the complete Psalter for the day have to be practiced. So well-prepared are all these things that the choirmaster may decide at the last minute upon an unaccompanied service, and the choir carries on as usual.

Fifty-Fifty

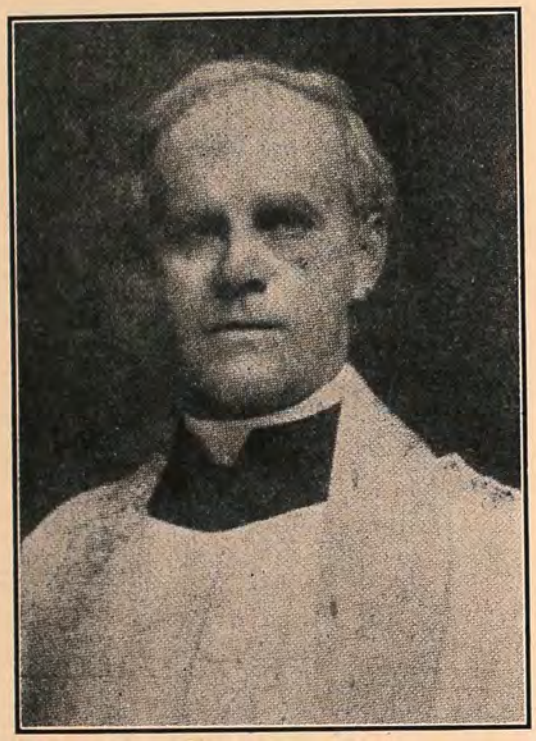
Maid (to young man caller)—I'm sorry, but she said to tell you she isn't at home.

Young Man—Well, tell her I'm glad I didn't call.

PARISH MARKS THE THIRD DECADE OF RECTORSHIP OF REV. H. A. WALTON

The congregation of the Church of the Good Samaritan, Paoli, commemorated the Thirtieth Anniversary of the rectorship of Rev. Horace A. Walton, on Sunday, October 2. Bishop Taitt, life-long friend of Mr. Walton, preached the sermon.

Among the many gifts received by Mr. Walton were the additional bells for the chimes, one of which is inscribed, "The Rector Bell, Donated to the Glory of God, by the congregation, choir and Sunday School, in Thanks-



giving for Thirty Years Devoted Service, of Their Rector, the Rev. Horace A. Walton, B.D., M.A." This is the second largest bell of the chimes of the Church of the Good Samaritan, Tone A, weighing 1200 pounds. An Altar and credence for the Chapel was also received, and Miss M. E. Walton, the rector's devoted sister, received a beautiful ring.

When Mr. Walton took charge of the Church of the Good Samaritan it was but a small country chapel with four children in the Sunday School, which now numbers 191, and the church has a membership of 350.

Mr. Walton is a graduate of the University of Pennsylvania and the General Theological Seminary. He was ordained Deacon in 1893 and the following year was advanced to the Priesthood by Bishop Whitaker. Before becoming rector of Good Samaritan, Mr. Walton served on the clergy staff of St. Peter's, Philadelphia, and St. James, Philadelphia. While at St. James, he was called to the Paoli parish.

People who hurry past small joys find no great happiness.—*Selected.*

A Sunday with Bishop Taitt

By the Rev. W. D. Parker

The romance and the hardships of a Bishop in a vast missionary district is not to be minimized nor is the isolation of a priest in such a district to be overlooked, but the drive on a Bishop of Pennsylvania visiting on a Sunday in October is not to be brushed aside. On Sunday, October 9, Bishop Taitt visited three of the charges connected with the Country Centre Mission in Bucks County. The day was ideal, meaning heavy automobile traffic in the district where more automobile accidents occur than in any other patrol in the state. The writer, who is in charge of the Country Centre Mission accompanied the Bishop and marvelled at the ability of Bishop Taitt to keep such a schedule.

The Bishop arrived at St. James, Langhorne, in time for the 11 A. M. service, after a ride of forty miles from Chester. A large congregation was present and a class presented for confirmation. Hon. H. W. Watson, Congressman from Bucks and Montgomery counties, entertained at dinner. Church and Cathedral matters were discussed, giving the Bishop no time to relax.

A drive of twenty miles brought the Bishop and party to St. Philip's, New Hope, situated in the artist's colony. The charming little chapel was filled. Girls from the Holmquist School, who ordinarily make up the larger portion of the congregation, were present in full force. A most instructive service was held at 3.30, Holy Baptism followed by Confirmation. A little boy, a descendant of Bishop Seabury, the first Bishop of the Church in this country, was baptized by Bishop Taitt. After the service tea was served and a short reception was held in the home of members close by the chapel. At the zero hour of 5.30 P. M., the Bishop was advised that he was due at 6.00 P. M., at the rectory of Grace Church, Hulmeville, twenty-three miles away, where the Rev. J. C. Gilbert, assistant in the Country Centre Mission and resident at Grace Church, had gathered the vestrymen and three other active laymen, to have dinner with the Bishop. The distance was made by 6.10.

With no time for relaxing, service began at 7.45 P. M. The church was packed. At least half of the congregation were not Episcopalians. A large class was presented and the Bishop preached a strong evangelistic sermon lasting thirty minutes. The writer had already heard a twenty-minute and a thirty-minute sermon, and the marvel is that the three were different. In fact the writer has heard Bishop Taitt deliver nine confirmation sermons during the past twelve months and no two were alike. At 9.15 P. M. the Bishop said good-bye with a smile and a joke, to travel forty miles back to Chester.

Such a Bishop is an inspiration to a missionary who is compelled to cram several services into the morning hours. Twice this past summer the writer has had the following schedule and ordinarily almost as strenuous; 8.00 A. M. Holy Communion at Langhorne, drive fifteen miles to Buckingham, 9.15, Holy Communion and sermon, drive five miles to Solebury, Holy Communion and sermon at 10.15, drive three miles to New Hope, 11.30, Holy Communion and sermon, drive twenty miles to Langhorne. Occasionally there is an afternoon service or an evening service to take care of. Whoever takes services in the Country Centre Mission has to cover the ground fast between services.

AUTUMN ISSUE OF "CITY MISSIONARY" OMITTED

Announcement has been made by the City Mission that the Autumn issue of the "City Missionary" will be omitted in order that the customary cost of that publication may be used for relief funds. The City Mission expresses its regret at foregoing the opportunity of meeting its friends editorially, and explains that the food, clothing and housing needs of the unemployed in Philadelphia and vicinity must take precedence over every other consideration in the matter of income and expenditure.

Rectors are requested by the City Mission to explain to their congregations the reason for the omission of the Autumn issue of the "City Missionary."

CLERICAL BROTHERHOOD

Speakers and their subjects for the November meetings of the Clerical Brotherhood at 11.30 o'clock in the Church House are as follows:

November 7—"Bishop Hare's Work Twenty Years After," Rt. Rev. W. Blair Roberts, Suffragan Bishop of South Dakota.

November 14—"A Critique of Humanism," Rev. David M. Steele, rector, St. Luke and The Epiphany.

November 21—"Uniqueness of History," Rev. Carl E. Grammer, rector, St. Stephen's Church, Phila.

November 28—"Providence," Rev. George C. Foley, Professor of Systematic Divinity, Divinity School, Phila.

The Place of Laymen in the Episcopal Church

Confirmation — Co-operation of Sponsors — Preparation

By the Rev. Henry Stuart Paynter

This is the second of a series of articles written especially for The Church News *by Mr. Paynter. The first of the series was published in the October issue and considered the place of the laity in relation to "Baptism—Sponsors—Certificates."*—Ed.

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To most laymen the fact that ours is an Episcopal Church is impressively brought to their attention at the time of their Confirmation. While we are made members of the Church in Baptism, the rite of Confirmation is necessary to complete Baptism, and admit one to the full privileges of communicant membership. As Confirmation is administered only by the Bishop, this service assures a direct and personal contact between the individual Layman and the Bishop which is most impressive and significant.

Who can forget the day of his Confirmation? It is an occasion of great solemnity, when the Church is filled with friends of those who are being confirmed and with large numbers of those who are recalling the time of their own confirmation. Minister and congregation and candidates are in earnest supplication. The Bishop, who has been divinely commissioned to bless men in the name of the Lord, lays his hands upon the head of each candidate and says:

"Defend, O Lord, this thy Child with thy heavenly grace; that he may continue thine forever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom."

Such a solemn rite should be approached with seriousness and entered into only after due preparation. The law of the Church requires that the Bishop shall notify the Minister of his intention to visit any Church, and that the Minister shall announce the fact to the congregation on the first Sunday after the receipt of such notice. This notice is really a challenge to the laymen of the Church to recruit a class for Confirmation. Christian parents who have children arriving at a suitable age will want to encourage their children to attend instructions, and sponsors will take heed to the promise they made at the Baptism of their God-child that he shall be brought to the Bishop and be confirmed, so soon as he has been sufficiently instructed. Loyal Laymen will feel that they all may serve the Church by seeking out unconfirmed persons whom they can persuade to undergo instruction. I know a faithful layman who always considers himself derelict in his duty if he does not bring at least one person to the Confirmation class each year. He frequently brings several. Here is a man who has the real spirit of a Sponsor in the Church, even though he may not be the Godfather of those whom he brings.

The Canon law of the Church relating to the duties of Ministers requires that they are to be diligent in instructing children in the Catechism; that they shall inform the youth and others in the doctrines, polity, history, and liturgy of the Church; and that it shall be their duty to prepare young persons and others for Confirmation. The teaching function of the ministry is emphasized by the requirement of particular instruction for Confirmation, although it does not begin in such specific preparation, nor does it end there. The intention and purpose of the Church is that her laymen should be informed, as well as devout Churchmen.

This Church of ours has a rich heritage of truth, and it is her aim and purpose to have not only an educated Ministry, but also an intelligent Laity. We are sometimes criticized because we seem to be lacking in emotional fervor, but our Church is wise in stressing the importance of having a reason for the hope that is in us.

ORGANIZE JUNIOR VESTRY AT CHAPEL OF MEDIATOR

With a view of giving the boys and their various activities direct representation in a central organization, and to co-operate with the regular Chapel Vestry composed of the older men, a Junior Vestry has been formed at the Chapel of the Mediator. Twelve of the many active young men in the congregation were chosen to comprise the new body, which will have a rotating membership, four new members being elected each year to succeed those whose terms expire.

At the first meeting of the Junior Vestry a representative interested in each of the boys' and young men's organization was appointed to report how the Junior Vestry can co-operate to promote interest in each organization. The Junior Vestry under the leadership of the Rev. Granville Taylor and the regular Vestry will give its special attention also to increasing the interest and support of all boys and young men in the general work of the Chapel.

Junior Vestry members are: Joseph Simons, chairman; Charles H. Churen, treasurer; James M. Leslie, secretary and Joseph F. Baile, Gordon Vance Balbirnie, Ira B. Betts, 3rd, Daniel Dobbins, M. Mills Garcia, William P. Hough, H. Reed Mullikin, Harold J. Williams, H. William Wilson.

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However wickedness outstrips men, it has no wings to fly from God.—*Shakespeare.*

ORDINATION

Rt. Rev. H. R. Hulse, Missionary Bishop of Cuba, acting for Suffragan Bishop W. Blair Roberts, of South Dakota, ordained Mr. John Ward Smith to the Diaconate on Sunday, September 25, at the Memorial Church of St. Paul, Overbrook.

Mr. Smith was born in Oxford, England, and emigrated to Canada. In 1923 he entered the University of Rochester, New York, and while there decided to enter the ministry. He graduated from the Du Bose School, in Tennessee, and worked one year in the mission field in South Dakota, later entering the Philadelphia Divinity School, where he is now a senior. Mr. Smith is part time worker at St. Paul's Church, Overbrook, and has charge of the Junior Department of the Church School.

Convocation Meeting

October meetings of the Convocations of Chester, Norristown, South Philadelphia, and West Philadelphia took place too late for this issue. Reports of these will appear in the next issue.

NORTH PHILADELPHIA

The Autumn meeting of the North Philadelphia Convocation was held in Old Christ Church, Second street above Market, on Tuesday, October 11, with Dean Levis in the chair and the Bishop also present. Rev. Charles Jarvis Harriman served as secretary pro-tem pending the election of the Rev. Herbert W. Jones as permanent secretary to succeed the Rev. Percy G. Hall, whose resignation followed his becoming rector of St. Martin, Oak Lane, in the Germantown Convocation.

Immediate action was taken by the Convocation following the treasurer's report of a small deficit when the Dean suggested a collection be taken. The deficit was at once wiped out. Attention was called to the deaths of two prominent laymen of the Convocation, C. William Speiss, for many years active in the Brotherhood of St. Andrew and in the direction of the Noon-Day Lenten Services in the Garrick Theatre, and Clarence W. Klink, member of the Executive Council of the Diocese from the Convocation and vestryman of the Incarnation. A committee was appointed to draw up a memorial minute on the death of Mr. Klink. To succeed to the vacancy on the Executive Council caused by Mr. Klink's death the Convocation elected George B. Hawkes.

On motion of Mr. Edward H. Bonsall the Convocation requested the Church Foundation to satisfy the third mortgage on St. Augustine's Mission, which is held by the Church Foundation. On motion of the Rev. A. R. Van Meter, Executive Secretary of the Diocese, supported by Archdeacon Bullitt and Dean Levis, a resolution was adopted recommending that St. John's House be kept open. Before adjournment of the business session Dr. Grammer invited the Convocation to hold its January meeting in St. Stephen's. The invitation was accepted.

After a delightful dinner served by Christ Church in its Neighborhood House, Miss Laura Bell, former President of the Woman's Aid, acting for Mrs. Scott, the present head who was unable to be present because of the illness of her husband, presented to Dr. Washburn a gift of $25 in recognition of his twenty-five years' rectorship of Christ Church. Dr. Washburn graciously responded and turned the money over to the relief work being done by Christ Church parish.

The Bishop in one of his delightful addresses told how he was given one dollar a year by members of his Chester parish until the twentieth year of his rectorship. After that he said they gave him handkerchiefs; even handkerchiefs at his Consecration. The Bishop also stressed the value of the Convocational system as giving an opportunity for each to know the needs of neighbors. The Bishop also mentioned that during the last year he had confirmed more persons than any one Bishop of the Diocese had in the same period of time.

Following a new policy reports of the missionaries were made more interesting by elimination of dry statistics and instead referring to the hopes and ambitions of the missionaries and their people. Virtually all, however, told the same story of poverty and suffering among their people and of deficits they were fighting hard to meet.

The Women's Aid reported they had raised between $700 and $800 at their Garden Party held at "Wyck" last June.

Mr. George Wilkins gave an interesting survey of relief work being done in the city.

GERMANTOWN CONVOCATION

The Fall meeting of the Convocation of Germantown was held on Friday, October 14, at St. Luke's Church, Newtown, Pa. It was a glorious day, with just enough tang in the air to make the delegates feel an incentive to do their duty in the work of the Church. At 11 A. M. there was a Celebration of the Holy Communion, Bishop Taitt being the Celebrant, assisted by Dean Eder and the rector of the parish, the Rev. Amos Goddard. The Epistle for the day was read by the rector and the Gospel by the Dean. The preacher was the Rev. Leicester Lewis, Ph.D., rector of the Church of St. Martin-in-the-Fields, Chestnut Hill. His text was St. John 15, 15: "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends."

The world's history may be said to be the world's judgment as the consequences of life work out. Some sixty years ago there was much discussion of the writings of Matthew Arnold. Instead of belief in God emphasis was laid upon belief in man. Until it was said, "Man is the Master of things." It was not long before such thinkers began to despair of themselves and the natural sequence was they lost belief in themselves.

There must be some likeness in the nature of God and man in order that they may be friends. There is a responsibility in the old-fashioned idea that man may be a friend of God. Too much emphasis on the sinfulness of man and the awfulness of God make such a union impossible. Christ's religion puts stress upon the fact of the friendship of God with man. An *intelligent* discipleship is necessary to Christian discipleship.

The basis of all missionary work is, that a man must be on fire before he becomes a missionary. Our Germantown Convocation is a missionary organization; and we must realize the responsibility of friendship as we come together. Friendship with God must be practical. It is not only an idea. Ours should be an intelligent discipleship.

At 12.30 a beautiful lunch was served to nearly 150 delegates, after which the Convocation met in business session; the clergy and lay delegates in the church and the Woman's Aid in the Parish House. After the regular routine business the Rev. Dr. Pember, Chairman of the Committee on Appropriations, made a report of the proposed Budget for 1933, which was adopted by the Convocation.

The Rev. J. Wesley Twelves presented a minute upon the death of the late Rev. L. N. Caley, D.D., Dean of the Convocation for some years. It was adopted by a rising vote and a suitable prayer offered by the Rev. Dr. Lewis.

Dean Eder made a report in regard to conditions in the neighborhood of Briar road and Tulpehocken street, where the Diocese is in possession of a lot for a church building. After discussion it was decided to rent a house and conduct services for a period of six months before deciding upon any settled plan.

The Rev. Waldo D. Parker, in charge of the Country Centre Mission, made a report of all the work under his charge. The work is progressing as well as may be expected, especially at Soleburg, New Hope and Hulmeville. The usual resolution of thanks to the parish for its hospitality was adopted.

Adjourned after prayers to meet at St. Luke's, Church, Germantown, January 17, 1933.

C. S. L.

CONFERENCE WITH CLERGY IS PLANNED ON RELIEF FOR CHURCH FAMILIES

The unemployment situation, particularly as it affects Church families, occupied an important part at the meeting of the Diocesan Department of Christian Social Service and Institutions on September 26. The following resolution was adopted by the department:

> "That a committee be appointed to co-operate with a similar committee of the Clerical Brotherhood to consider ways and means of bringing practical and immediate assistance to Church families of the Parishes and Missions of the Diocese suffering from particular need by reason of the unemployment situation."

In connection with the discussion the Rev. John L. Saunders, rector of St. Jude and the Nativity, Eleventh and Mt. Vernon streets, who attended the meeting as a guest of the department, told of the distress among many of his parishioners.

The Rev. Percy R. Stockman reported on the questionnaire sent out during the summer to all rectors and priests in charge of missions. A general outline of the results of this questionnaire was covered in the special article by the department chairman, Hon. Clinton Rogers Woodruff, published in the October CHURCH NEWS. Mr. Stockman's report gave some additional results. Forty parishes, he said, had sent in answers. It was shown that 490 Church families were reported as being in need of relief. Of these 291 were known to have been aided by Citizens' Bureau of Unemployment Relief.

The question of poor housing in Philadelphia, particularly in the so-called "Bandbox" area also was considered, and it was decided to hold the next meeting* of the department in Old Christ Church Neighborhood House and have the housing subject presented by speakers who have an intimate knowledge of the situation.

Due to the overcrowded condition of the Philadelphia Hospital for Mental Diseases at Byberry, the department learned that the room formerly set aside for religious service is now being used for other purposes. This hospital is the largest of the kind in the state. The department authorized the appointment of a committee to arrange for meeting the spiritual needs.

Many people have worries because they begin each day with the newspaper instead of the New Testament.—*Bishop Jenkins.*

*As this meeting was held late in October, too late for this issue, a report of the meeting will be given in the December CHURCH NEWS.

St. James, Bristol, Commemorates 220th Anniversary

Historic St. James' Church, Bristol, fittingly commemorated the 220th anniversary of its foundation as a parish on Sunday, September 25. The service was in charge of the rector, Rev. George E. Boswell. Bishop Taitt was present and preached the sermon. During the service the Bishop dedicated three memorials, which were silver offering plates, in memory of George Pierson Spring, a silver bowl for use in the Baptismal Font, in memory of George Pierson Spring, and an Entrance Lantern, placed over the front door of the church, in memory of William and Anna M. Larzelere. The Bishop in his sermon traced the early history of the Episcopal Church in America, and pointed out that age for the Church meant infinitely more than the passing of time.

St. James' is rich in its history, for it was built in 1711 and consecrated on July 25, 1712. More than likely services were held several years previous to the erection of the church building. The parish owes its founding to the Rev. George Keith, who was a graduate of the University of Aberdeen, and a converted Friend. Mr. Keith, together with John Talbot were missionaries sent out by the Society for the Propagation of the Gospel. From authentic accounts it appears they organized St. Mary's Church, Burlington, in about 1703, and a few years later established services at New Bristol across the river. Two men, Anthony Burton and John Rowland, both of whom were of the Society of Friends, were interested in the founding of the church. In 1710, Burton gave the parish a tract of land, north of the only road at that time in Bristol namely the King's Highway, now Radcliffe street. The original building was erected of brick and stone and contained but ten pews. In the chancel was a silver communion set with the coat of arms of Queen Anne on it. This set was stolen in after years.

During the Revolutionary War the church was desecrated, it being used as a hospital for part of the time, and also by a troop of Hessian cavalry. About 1850 the old church was torn down and a larger one erected.

In the graveyard surrounding the church there are a number of Revolutionary graves, and the remains of some of Bristol's oldest and most distinguished citizens repose there. There are many interesting epitaphs on the ancient stones. The oldest marked stone is 1724, which marks the graves of the De Normandies, a very distinguished family of France. The graveyard at present is well kept and is often visited by those who are interested in the early history of America.

The present rector, Rev. George E. Boswell, has been there since February 1, 1929. The church at present has 464 communicants. Members of the vestry are: S. P. Landreth, Senior Warden; Mitchell Ancker, Junior Warden; A. V. Morris, Treasurer; Lewis C. Wettling, Secretary; Frank P. Wight, George Irwin, Frank Green, Johnstone McAuley, Lewis C. Spring, George B. Hawkes and David Landreth.

MOTHERS OF TWO RECTORS PASS TO THE HIGHER LIFE

Mrs. George Johnson, mother of the Rev. Herbert L. Johnson, rector of St. Paul's Church, South Phila., and Mrs. Ellen Wilcox, mother of the Rev. Stanley V. Wilcox, rector of St. Paul's Church, Chester, passed to the higher life during the past month.

Mrs. Johnson died at her home in Montreal on Wednesday, October 12. She is survived by her husband, the Rev. George Johnson, of Montreal, and five sons, Walter S. Johnson, K. C., of Montreal; Harrison T. Johnson, of New York; Wilmot B. Johnson, of Vancouver, B. C.; the rector of St. Paul's, South Phila., and Stanley A. Johnson, of Long Beach, Calif. The Bishop of Montreal assisted by the Rev. Canon Alan P. Shatford, of St. James the Apostle, Montreal, officiated at the Burial Service. The Rev. Herbert L. Johnson assisted his father at the service in Mount Royal cemetery, Montreal.

Mrs. Wilcox died at her home in Germantown on Friday, October 7. She is survived by a daughter, Miss Madeline S. Wilcox, and five sons, Dr. Thomas S. Wilcox, Albert E. Wilcox, the Rev. Stanley V. Wilcox, Walter E. and David F. Wilcox. Bishop Taitt officiated at the Burial Service in Christ Church, Germantown, of which she was a communicant.

Unfurnished — Three rooms and bath. Price $40, which includes heat, gas, electricity and frigidaire. 829 S. St. Bernard St., West Phila., Pa. Private family. Tel. Bar. 0281.

BISHOP TAITT'S SERVICE IN JAPAN PILGRIMAGE WINS COMMENDATION

THE CHURCH NEWS is in receipt of a copy of a letter which was sent to Bishop Taitt by the Rt. Rev. Shirley H. Nichols, Missionary Bishop of Kyoto, in which the latter in referring to American Churchmen's Pilgrimage to Japan last summer, conveys his thanks to Bishop Taitt for his definite contribution not only to the life of the Pilgrimage but to the Church life in Kyoto.

While Bishop Nichols' letter is a personal one and the copy has been forwarded to THE CHURCH NEWS, we beg our own Bishop's indulgence for publishing it on the grounds that our Church family in the Diocese hold their Diocesan in affectionate regard and appreciate any information and evidence of the high esteem in which he is held by others.

Bishop Nichols letter reads:

"Kyoto, Sept. 22, 1932.

"Dear Bishop Taitt:

"It was a very welcome budget of letters which came to me from the *Hikawa Maru.* I want to thank you particularly for your letter.

"It was a very fine thing for us all to have that wide-awake group of American Churchmen and Churchwomen visit us; but their visit would have been far less beneficial and entertaining if you had not been always on hand to express their sentiments.

"At Osaka during your two addresses in the presence of the Mayor, I was particularly impressed with the exactness with which you struck the happy medium on political questions. You laid down some perfectly splendid principles, but left everyone perfectly free to apply them to himself, or not, according to his own conscience. I want to thank you for your definite contribution, not only to the life of the Pilgrimage Party, but to the Church life here in Kyoto.

"The Diocese of Pennsylvania is fortunate in having you to guide, instruct and enlighten it. I know that God will add His blessing to your own personal gifts and to your efforts.

"Believe me

"Faithfully yours,

"SHIRLEY H. NICHOLS."

DOES ANY CONGREGATION FIND NEED FOR THESE?

S. Luke's Church, Germantown, will be glad to donate to any parish or mission which can use them, an Altar Rail, brass with wooden top, about fifteen feet long. Also two large Altar Crosses, brass, thirty-six inches and forty inches high. Apply to Rev. W. E. Conkling, Rector, 5411 Germantown Avenue.

St. Mark's, Frankford, Commemorates 100th Anniversary

On Sunday, October 23, the congregation of St. Mark's Church, Frankford, began a week's commemoration of the One Hundredth Anniversary of the foundation of the parish. A few weeks before the death of the late rector, the Rev. Leslie F. Potter, he had prepared the program for the anniversary and, in all its details, it was carried through under direction of the Rev. Herbert Parrish, who is serving as locum tenens, and the vestry and congregation.

Preachers who officiated at the anniversary were all former members of St. Mark's and other speakers were either close friends of the late rector or in some way associated with the parish. Bishop Creighton, of Mexico, whose forebears for years were communicants and who himself entered the ministry from the parish, was the Celebrant at the 7.45 service on the opening day, Sunday, October 23; preached at the 10.30 A. M. service and addressed the Church School in the afternoon. The Rev. Waldemar Jansen, rector of historic Trinity Church, Oxford, from which St. Mark's had its origin, preached at the night service. In addition to those from the "Mother Church," the rectors, wardens, vestrymen, choirs and congregations of the daughter churches of St. Mark's attended the service in a body. These children churches of St. Mark's are St. Stephen, Bridesburg; St. Paul, Aramingo, and St. Bartholomew, Wissinoming.

A Parish Dinner was held on Tuesday, October 25, at which Mr. Frank R. Watson, the architect who, under Dr. Harding's rectorship had built the Church, extended his felicitations. The guest speaker was the Rev. H. Percy Silver, D.D., of the Church of the Incarnation, New York. Dr. Parrish acted as toastmaster.

On Wednesday, October 26, a Home-Coming service was held. Rev. John R. Hart, Ph.D., formerly of the Chapel of the Transfiguration, who was a St. Mark's boy, was the preacher. In the procession were all the former curates and clergymen who had been ordained from St. Mark's as well as lay readers. The pastors and congregations of all the denominations in Frankford had been especially invited to attend this service. At the conclusion of the service an informal reception was held in the parish house.

On Friday, October 28, an historical pageant was presented in the parish house. This pageant had been prepared by Professor John C. Mendenhall, of the University of Pennsylvania, a member of the parish. The pageant was designed to indicate the relation existing between the history of St. Mark's Parish and that of the Universal Church from before the beginning of the world. It was presented in six parts with twenty-four episodes in all: Part One, the Foundation of the Church; Part Two, The Church in England; Part Three, the Independence from Rome; Part Four, the Church in America; Part Five, the Church in Frankford; Part Six, the Everlasting Church. In Part Five such episodes were presented as The First Vestry Meeting presided over by the Rector, Mr. Sheets; a Mothers' Meeting in which the Rev. Dr. Miller and Mrs. William Welsh were represented as in attendance; also, an old-time picnic starting out for Smith's Woods. With the help sometimes of historical realism, sometimes of appropriate simile a colorful, moving and instructive spectacle was effectively presented by the members of the parish before a crowded auditorium.

On Sunday, October 30, Foundation Day, Bishop Taitt was the preacher at the morning service and in the evening the Rev. Frederic S. Fleming, gave the sermon.

An inexpensive cafeteria luncheon was served by the Galahad Mothers in the parish house after each of the 10.30 services for those who desired it.

REVENUE TAX EXEMPTION APPLYING TO CHURCHES

The following is a reprint of a notice which appeared in the October issue of "The Spirit of Missions" calling attention to a possibility for economy in the use of electricity by churches or charitable and educational institutions conducted by the Church that may have been overlooked.

The notice says:

"Article 41, Regulation 42, of the Revenue Act for 1932 exempts such properties from the three per cent tax for electrical energy not used for domestic or commercial consumption. Some electric light companies are rendering all bills with the three per cent tax added and only allow the exemption to churches, charitable and educational institutions when application is made for exemption. Under such circumstances it will be necessary for churches to apply for such exemption."

CHURCH SCHOOL INSTITUTE STIRS FINE INTEREST

Among the outstanding features of the 62nd Annual Church School Institute, held on October 3, were the well-balanced program built upon the theme "Know Your Pupils" and the enthusiasm and response shown by the 275 who attended.

Long before the hour of the first meeting people came into Holy Apostles' Parish House and found their way to the exhibition room and looked over the material and new publications. "How can I make my Church School work more effective?" seemed to be the question they were trying to solve, and that many received much help before the evening was over was evident from views expressed.

Miss Mildred Hewitt told the Institute that an important way of answering this question was to know your pupil, know about his interests, know him at home, at school and at play. This was supported by the experiences of Miss Helen O'Neill on the value of the Church School teacher's contact with the day school teacher; by Miss Gertrude Fritzinger on the necessity of knowing the home conditions; and by Mrs. C. S. Rogers on the value of the teacher's contact with the pupils separately and collectively. The Rev. C. Rankin Barnes then gave some factors in social and family life attesting the teaching of young children. Bishop Taitt in his address urged the need and importance of reaching more children than are at present enrolled in our Church Schools. Supper was served by a very efficient group of volunteers from various parishes. Many thanks go to them and also to Holy Apostles', who makes us welcome every year.

CHURCH NORMAL SCHOOL HAS PROMISING OPENING

The thirteenth year of the Diocesan Church Normal School opened on October 6, in the Church House, with the fall semester of ten weeks under way. While sessions are just getting into full swing as this information is being written, there is every evidence of continued interest and evidence also that the Diocese has a splendid group of young teachers eager to equip themselves with knowledge that will help them in their work of teaching in the Church Schools.

The school sessions are held each Thursday night. Complete information may be obtained in relation to the course of study by any others who may be interested upon application in person, by mail or by telephone to the Department of Religious Education, Church House. Telephone, Spruce 6650.

St. Luke's, Newtown, Marks Centennial of Its Foundation

The congregation of St. Luke's Church, Newtown, one of the oldest parishes in Bucks County, commemorated the One Hundredth Anniversary of its foundation, beginning Friday, October 14, when it had the Germantown Convocation as its guest, and continuing to the end of the month.

Bishop Taitt was the preacher at the opening anniversary service on Sunday morning, October 16, when he dedicated several memorial gifts and administered the rite of Confirmation to a class presented by the rector, the Rev. Amos Goddard. In connection with the Church School anniversary services the memory of the late Horace G. Reeder, for more than forty years Superintendent of the school, was honored. On Tuesday, October 18, St. Luke's Day, there was a celebration of Holy Communion at 7.30 A. M. and a Children's Service and Celebration of the Holy Communion at 10.30 A. M. with a Parish reception at night which was attended by many of the former parishioners, and former rectors. The latter included the Rev. Edward Ritchie, rector emeritus of St. James the Less, Falls of Schuylkill; Rev. William C. Emhardt, head of the Ecclesiastical Relations Division of the National Council; Rev. G. Herbert Dennison, rector of St. Timothy's, Roxborough, and Rev. Ross H. Flanagin, of Washington, N. J.

Father Ritchie was the special preacher at the anniversary services on Sunday, October 23, and on Sunday, October 30, Dr. Emhardt was the preacher.

History discloses that sixty-six years before the foundation of St. Luke's Church an effort was made to build an Episcopal Church in Newtown. Thomas Barton, under date of November 10, 1766, wrote to the Society for Propagating the Gospel in Foreign Parts:

"At Newtown, in Bucks county, eight miles from Bristol, some members of the Church of England encouraged by the liberal and generous benefactions of some principal Quakers, are building an elegant brick church." The Presbyterians had built a church in 1734 in Newtown and the Society of Friends began holding meetings there in 1815 and two years later built their present meeting house. Beyond the Barton letter nothing is known of the early effort to plant the Episcopal Church in Newtown. Barton was evidently in error about being eight miles from Bristol, for the actual distance is about twelve miles. It is thought that possibly the events leading to the War of the Revolution may have made it inexpedient to go on with the work.

It is interesting to note that the plan for a brick church mentioned in the Barton letter resulted in brick being the material used for St. Luke's when it was built. St. Luke's entered into union with the Convention in 1835. In 1836 it was consecrated by Bishop Underdonk. From 1832 to about 1871, St. Luke's, Newtown, and St. Andrew's, Yardley, were to some extent united, both having the same rector. While Dr. Emhardt was rector of St. Luke's the Country Centre Mission was organized and was under his direction, and St. Luke's was the headquarters. Dr. Emhardt came to the parish in 1907 as rector, succeeding Father Ritchie. In 1920 Dr. Emhardt resigned and was succeeded by the Rev. G. Herbert Dennison. In 1927 he was succeeded by the Rev. Ross H. Flanagin and in 1929 the present rector, Rev. Amos Goddard, became rector, after a service of about twenty-five years in missionary work in China, being recalled from China by the National Council on account of the continuous civil wars.

ALL SAINTS, MOYAMENSING, IS USING FIELD WORKER

All Saints, Moyamensing, was one of the first parishes to apply to the Department of Religious Education for the services of its Field Worker in the plan put into operation by the department to make such services available to any parish desiring such services. Miss Frazier has been allotted to them for a month to tackle the problems of their Church School with the rector, superintendent and teacher, and is now in attendance on her duties. There have been meetings with the rector and superintendent, observation of the school in session on Sunday, and conferences with the teachers individually to help them with the courses they are teaching. At the end of the period the whole Church School staff will meet together to hear and discuss the Field Worker's report of her observations.

Young woman graduate of "Food Management Service," with wide experience, wishes position managing cafeteria, tea-room, restaurant, institution or school.

Estella T. Martin,
6236 Oakley Street,
Telephone, PIL 6183.

The Importance of Student Work

By the Rev. H. W. Fulweiler

The importance of college student work at large is well known. Our student population is a large one and a great proportion is made up of Church boys and girls. The proportion of our students to the total student body is far greater than the proportion of Episcopalians to the general population.

The breadth of the field in our own Diocese is also great. There are at least twenty institutions of collegiate rank. Within them are hundreds, perhaps thousands, of our own youth and the majority of these institutions are as yet untouched.

Just the other day the Rev. Dr. Ellwood Worcester said that the "most barren field for Evangelism is in the colleges." That sounds discouraging and has a semblance of truth because the student years form a trying period of life when the individual is going through much change and adjustment and it without the experienced need of religion which comes only with the later toil, struggle and grief of life. Consequently the field may indeed seem barren if what we are looking for is made up of big meetings, large numbers of confirmants and large money offerings for causes. For the "pay as you go plan" cannot be applied to the mission of student work. The real returns and results are of the future in largest measure.

Certainly the Church in any case has a duty to her student groups and the work of our own Diocese should be maintained and as opportunity and means are available should be developed and extended.

Speaking out of a wide experience it is not the present aim to present a general theory or method of the work (although certain experiments have proved the abundant usefulness of some methods), but to says that the Church can do two things: 1. Provide helpful guidance for students at a difficult time and 2. Remind them always that the Church remembers them even though the response at the time is small or lacking.

So we open the book of experience for illustration.

Here is a Jewish boy sitting lonely in his boarding house room at a university. He looks longingly at the groups going in and out at the parish church opposite. His father has neglected his education in the Jewish orthodoxy of his forbears. Finally, rather desperately, he appeals to the rector of the church across the way, is turned over to the student chaplain, prepared and presented for Confirmation, becomes a server at the Altar and is fitted hopefully into his environment.

This young girl has been jilted in one of those rather thoughtless engagements which take place frequently at co-ed colleges. Her experience leaves her downcast and shaken as to her own personal worth. Such experiences are common enough, but very serious for the time being at least. She is given a new interest by going off to a Church student convention. Gets hold of herself, is interested in the Church and finally confirmed. She is "out of the woods" and you will be glad to know she was married happily later on to another man.

A boy has to come back from West Point through physical and temperamental disability. He is deeply discouraged. What will he do to fit in at college. He has no special religious conviction, but now some way our student work grips him. Baptism and Confirmation follow and he grows into a useful Christian life.

An Armenian, grandson of an Armenian priest, sits solitary in his hotel room over his first college week-end. He is afraid to go out. He thinks someone might steal his clothes according to the lighthearted custom whence he came. His only companion is his Bible. To him the student work reaches out and gathers him in to the end that his loneliness is banished; he has access to helpful ministry of the Church and makes friends in the strange new land. So the Church touches the foreign born in college.

A young pharmacy student is interested. All one winter he alternates on Sunday afternoon with the chaplain in driving forty miles west and back again to hold evening service in an outlying place. In an open Ford with the temperature at 10 to 30 degrees below zero it is truly a labor of love, particularly when one reflects the student is an unpaid volunteer. But he gets a vision of unselfish service and spiritual values.

This varsity captain, and good student as well, has not been reached by any spiritual forces on the campus. He is "a hard nut to crack" and really is never cracked there. But our work reaches him through a Church girl in making casual contacts with the student Church unit. Later on he remembers and turns to the Church in the town where he has gone and eventually becomes worker and vestryman for his local Church.

The Church is presenting her rounded, beautiful and practical system of the Christian religion at a strategic time. So we find a brilliant scholar (of another religious body and alienated from his early faith with its unappealing system) in a great eastern university, saved for the Christian cause and service by our Church's presentation of "a reasonable, religious and holy hope."

After a service, in the middle west during the time of a student volunteer convention, there comes to a priest who has taken an inconspicuous part a stranger, but it is no mistake. A dozen years before this stranger was a student in an eastern university. Observing the student work he said to himself, I like the way those Episcopalians look at and do things. When I get the chance I want to be one of them. So at long last he had come to tell the priest, who had been one of them, that now he was a churchman. So sometimes without even a word said the work of the Church is done.

Men and women are apt to remember the church which remembered them in the difficult college years and to turn in increasing numbers to her later on in the settled life which follows even though at the time they were partially or utterly unresponsive.

Multiply such cases as these just given by the hundreds of college posts throughout the country where the Church keeps her flag flying and you begin to have an idea of what college work is accomplishing.

CHURCH OF THE SAVIOUR LOOKS AFTER STUDENT WORK AT U. OF PENNA.

The work of the Episcopal Church among the students at the University of Pennsylvania is being carried on this year at the Church of the Saviour and at the University Christian Association. Due to the physical condition of the Transfiguration Chapel and the lack of funds to make the necessary repairs, all Sunday services will be held in Dean Gateson's church, while the early communion service on Thursdays will be conducted in the Upper Room of the Christian Association Building.

That the students appreciate the atmosphere of a large and beautiful church and splendid music is evidenced in their enthusiastic support and attendance of the services held at the Church of the Saviour. The Rev. Mr. Gateson, and his assistants, have done all in their power to welcome the students to the place that will be their church home while they are at the University.

Until an appointment is made to fill the vacancy caused by the resignation of Dr. Hart, Mr. Gateson has kindly agreed to act as student minister. Mrs. Frances R. Teaf continues at the Christian Association in the capacity of Episcopalian student adviser.

You want to study your leisure time just as carefully as you study your vocation or your budget.—*G. F. S. Record.*

Our New Mission at Brookline

In May, 1931, a committee, representing a group of Episcopalians residing in Penfield and Brookline, Haverford Township, presented a petition to the Convocation of Chester. The petition was a request for permission to establish a Mission at Penfield to fulfill a long felt need for the ministrations for the Church in that thickly-populated area. Until the erection of St. George's Chapel there was no Episcopal Church in Haverford Township.

Several meetings were held and in January, 1932, Dean Shreiner arranged for Sunday afternoon services and asked the Rev. William Powell to take charge temporarily.

The services were held in the Assembly Hall of the Brookline Public School. Through the kindness of many friends an altar, cross, candlesticks, vases, lecturn, Bible and Altar linens were supplied.

Early in 1932 a systematic canvas of every street in Penfield and Brookline was made by a committee appointed for that purpose. The canvas revealed the fact that there were about 175 families connected with the Episcopal Church in the territory. This did not include other sections to which the new mission expects to minister.

For the first six months the Church School Services were held in the afternoon. They were very well attended. The Church School was organized with about fifty members on the roll. The Primary Department met in one of the class rooms while the Adult Bible Class with a membership of twenty persons met in another part of the School Building.

Since the day school used the assembly room throughout the week, it is necessary to move the Altar and other Church furnishings after the services to a storeroom in another part of the building.

The Altar Guild is functioning with an active membership of more than twenty women. The Women's Guild has taken a keen interest in all phases of the work of the Mission. There is a Men's Club and an Advisory Committee actively engaged in promoting the plans for a new edifice. A choir is being organized.

Since the members are permitted to use the school building only on Sundays there is no opportunity to develop the social life connected with the Church work.

The zeal exhibited by the group resulted in a meeting on October 6, at which time Bishop Taitt and Dean Shreiner were present. A petition for the building of a Mission was presented. It was finally decided to purchase the lot at Allston Road and Brookline Blvd. and negotiations for it were started immediately. The lot is 125 x 195 feet. The first building will be a small Chapel which will serve as a place of worship until the congregation can afford a larger building.

It is planned to construct the building in such a way that it can be used as a Parish House when the Church is erected.

From the beginning the congregation has met all expenses. The group has pledged itself to $1000 toward the new structure to be paid as soon as the work has been commenced. Bishop Taitt has given $500 which is to be used as a down payment on the lot. The money contributed through October Church Extension Call and the Children's Advent Offering, together with the sum pledged by the members of the group, will be used for the erection and equipment of the building.

There are wonderful possibilities for the work of the Church in Penfield and Brookline.

CHILDREN'S ADVENT OFFERING TO BISHOP'S BRICKS FUND

During the season of Advent, according to the custom of several years, the Church Schools of the Diocese will make their offering to the Bishop.

Bishop Taitt has expressed his wish to use this year's offering for the new Mission in Brookline, in the Convocation of Chester. The need for this new mission is described in the article which accompanies this notice.

The promotion of the Bishop's Bricks Fund provides an opportunity for boys and girls not only to give to the work of the Diocese, but also to learn about it and pray for it. The offering counts on the quota.

Church calendars are available again to schools desiring to increase their offerings by selling them. They may be purchased from Room 30 for 25 cents each and sold for 35 cents.

The Call for the Church Extension Fund is for Brookline, too, so children and adults will be sharing in a common project.

Further information may be obtained from the Commission on Church Schools, Room 30, Church House.

CONFIRMATION APPOINTMENTS FOR NOVEMBER AND DECEMBER

All Confirmation appointments for the above period will be taken by Bishop Taitt. The schedule follows:

November 2.—Wednesday.
Evg.—Pottstown, Christ.

November 4.—Friday.
Evg.—Royersford, Epiphany.

November 6.—XXIV Sunday after Trinity.
A. M.—Norristown, St. John.
P. M.—Norristown, St. Augustine.
Evg.—Norristown, All Saints.

November 9.—Wednesday.
Evg.—Fallsington, All Saints.

November 13.—XXV Sunday after Trinity.
A. M.—Whitemarsh, St. Thomas.
Evg.—Oaks, St. Paul.

November 16.—Wednesday.
Evg.—Andalusia, Redeemer.

November 18.—Friday.
Evg.—Perkiomen, St. James.

November 20.—Sunday next before Advent.
A. M.—Upper Merion, Christ.
P. M.—Valley Forge, Washington Memorial.
Evg.—Conshohocken—Calvary.

November 22.—Tuesday.
Evg.—Phoenixville, St. Peter.

November 24.—Thursday.
Evg.—Phila., Incarnation.

November 27.—First Sunday in Advent.
A. M.—Germantown, Epiphany.
P. M.—Phila., St. James the Less.
Evg.—Roxborough, St. Timothy.

December 2.—Friday.
Evg.—Stonehurst, St. Giles.

December 4.—Second Sunday in Advent.
A. M.—Germantown, St. Michael.
P. M.—Oakmont, St. George.
Evg.—Kensington, St. Barnabas.

December 9.—Friday.
Evg.—Roxborough, St. Alban.

December 11.—Third Sunday in Advent.
A. M.—Germantown, Calvary.
Evg.—Phila., St. Paul Memorial.

December 18.—Fourth Sunday in Advent.
A. M.—Germantown, St. Peter.
P. M.—Germantown, St. Barnabas.
Evg.—Phila., St. Matthias.

December 21.—Wednesday.
Evg.—Germantown, St. Luke.

December 23.—Friday.
Evg.—Germantown, St. John the Baptist.

December 25.—Christmas Day.
P. M.—Home of Merciful Saviour.

The Great Objective—*A Meditation*

By the late Rev. A. L. Urban

Mr. Urban, who died last August in his 84th year, was a frequent contributor of deeply spiritual meditations to The Church News. *This meditation was written by him for* The Church News *a short time before his death and was one of the last of many beautiful and devotional articles written by him before he was called to join the Church Triumphant.*—Ed.

Vast distances and blue skies, grey dividing seas and far horizons, depths of shadows in the near, mysterious hiding places of life, all outside of the human self, are the symbols of Reality that transcends thought—It is the Great Objective of nature.

What is the real objective? Do we in our nature contacts deal with only symbols, and if so, symbols of what?

Does Chaucer's fine line, "Nature, vicarage of Almighty God," open a door to meanings that transcend time and space? Does faith penetrate the mystery of the heavens when it sees the firmament as showing the handiwork of God? Does Jesus Christ, when He bids men behold the lilies and listen to the song of the bird, reveal a way to a wisdom that sees into the depth of the shadow? Is all outside of man but symbol that may be open door to the place of understanding? It is the ultimate problem of philosophy, and the problem to which the Science of the time is pointing with a new directness.

Is Science nearing the Great Objective? By a great scientist the universe is pictured not as matter as we have thought of matter, but as "Pure Thought." A new universe is being revealed, a universe consisting of intangible and invisible elements. Clearly, Science is no longer shackled by "matter." Is Science discovering God? Is the Seen indeed a visualization of the Unseen?

Nature may be approached in ways that miss the open door. The way of Science may fail of the meanings, and philosophy lose itself in the shadows. The mathematics of the scientist may penetrate the distances and never reach the horizons. With practised skill he may harness invisible forces to his ends, may "split the atom" and think of released boundless stores of energy, and be as far away as ever from the mystery back of the atom, while the mind of the critic may be utterly lost in the sneer of the cynic. All may fail of the ultimate meaning and end of being, and life to some be tragedy, to others a comedy.

The way of religion itself may issue in confusion, and does so issue when it fails to recognize the Great Objective in worship. When religion centers in self as in the painful introspection of many of the religions, there is no peace with the outside of self. A Eucharist apart from a sense of the "Presence" will not take us far up "the hill of the Lord." It will leave us on the hill called Calvary, and with only a "remembrance." Until we "look up into heaven" we are in the shadows.

There is much confusion of thought about our nature contacts, due to contacts too limited. There are minds that see only jungles, blind to the glory of sunrise and the beauty of sunset, and deaf to the song of the birds, a beauty and a music to be seen and heard even from the jungle. They prefer to explore the wild places and employ mind and heart with the problem of evil as they see it in the jungles of life. A sunrise over a lake or a night under the stars might awaken other thoughts and feelings, might cause a sense of some Thing or some One that transcends and penetrates the jungle.

Standing under the stars may not make one feel egotistic or important, but then, too, it may awaken a sense of mysterious beauty and of overarching Presnce that lifts mind above the jungle, a Presence that may be thought to be in the jungle itself, and there be prophetic of purpose of good. Or it may be the quiet of judgment, for nature has a piercing action of criticism that casts a searching light on the problem of evil of which problem nature is so much a part. For the discerning there may be insight to the moral significance of the human drama.

The material may be seen in the way we look at stained glass, not as a decoration for a window, not only as an artistic supplement to architecture, but as giving to the building a spiritual meaning. It becomes a manifestation of matter interpreted by something not material. The scientist's picture of the universe as "Pure Thought" casts a great light on this way of looking at nature.

To the mystic color may interpret life. The melodious flowing of tone into tone is a symphony, a music to be heard only as you see, while jarring colors picture the jazz of life.

And sound. From the humming of insects to the soaring song of the lark, from the gentle tones of a morning breeze to the wild thunder of storm is a drama which only soul can read.

And form. From gentle pastoral scene with the song of the thrush, to deep-cut canyon and towering snow-capped peak with the eagle's flight and the cry of the wild at night, from the near and self-contained to the vast and mysterious, are pointers to some conception of the scheme of the universe. One realizes that the scheme stretches beyond the horizons both of matter, and of thought. It may not be easy to place your finger on your place in that scheme. How small in "the gray infinity in which creation floats" that place may be! Can imagination take wings and look over the barriers?

It is true that science, though facing the Unseen with more direct gaze, still stands before what seems

impassable barriers between it and Reality as spirit would know Reality. The scientist quoted in this paper (Sir James Jeans) confesses that, though seeing the universe as "Pure Thought," he does not discover emotion, morality, or aesthetic appreciation. But pure thought must express the mind of the Thinker. The facts of beauty and order in creation, emotion in living being with man's sense of obligation, compels us to think of creation in terms of beauty and order, and of the Thinker as a moral being. A purely mathematical universe is no home for a living spirit. There is no divine law of life, and the world can be only a grave for a dead soul.

The world is as God made it, and unless one is himself inherently lawless he will see in this mysterious order we call nature, and in even the more mysterious presence of tame and wild in the life of the world intimations of a God of law, and he will think of himself with all else as an essential part of the not lawless universe, and will rise to the thought of purpose in it all. But ultimate purpose can be compassed only by all-seeing Mind. Nature imposes a stern discipline upon mind that is not all-seeing. Only the All-Seeing can see beyond the obscurity, but for him who has open eyes there is even now a sense of order and purpose when he looks at the lilies, gets the scent of the roses, or stands under the stars. Impertinent human dogma is rebuked by the lilies, the effrontery of the cynic is hushed by the stars.

To the reverent mind the Great Objective is present in what we have called the material universe, but if there is to be vision there must be illumination granted by the All-Seeing. If we start with nature with no illumination for guidance we will end in nature with only "half heaven" revealed. It is the conviction of faith that the illumination is granted. To the believer God has spoken. He has spoken in a Son of Man in terms of life and redemption. Starting from His word that God is Father, man may find a way to faith in the Great Objective as *God*, and see the world as His "vicarage" where He works out eternal purpose of good.

The problem of evil is very real and can find solution only in the Mind of the All-Seeing. The mind of man may be "the little lamb caught between the wolf and the shepherd," but the Shepherd is master of the wolf. With no thought to transform the world of nature or explain it metaphysically, the spirit of man may be assured of the care of the Shepherd, and life be made sweet, the sweeter by its dangers.

With the world at our feet we may know that God is in His heaven. Life may be bravely met face to face, and as we go on sunshine breaks through the gray mantle of misunderstanding and doubt, knowing that "the All-Great is the All-loving, too."

REV. HOWARD C. ROBBINS SERVING HOLY TRINITY AS SPECIAL PREACHER

The Rev. Howard Chandler Robbins, Professor of Pastoral Theology at the General Theological Seminary and former Dean of New York Cathedral, on Sunday morning, October 16, in response to the invitation of the vestry of Holy Trinity, Rittenhouse Square, to serve as Special Preacher for the winter, occupied the pulpit of Holy Trinity for the first time.

Dr. Robbins, according to present arrangements, will preach only at the Sunday morning services. Arrangements also have been made to have special preachers at the night service. The hour of the night services on Sundays has been changed from 8 o'clock to 7.30 o'clock and are preceded by the playing of the chimes from 7 o'clock to 7.15 and an organ recital by Ralp Kinder from 7.15 to 7.30.

Public announcement of the resignation of the Rev. Floyd W. Tomkins as assistant was made the latter part of September, to take effect at the end of that month. Mr. Tomkins, it was announced, will devote his entire attention to the work of the Commission on Faith and Order.

LEGION POST RE-ELECTS RECTOR AS COMMANDER

The Rev. Richard H. Gurley, rector of St. Martin's, Radnor, has been honored by re-election as Commander of Anthony Wayne Post, No. 418, of the American Legion. Headquarters of the veterans' organization is at Wayne, Pa. Until Mr. Gurley's first election as Commander he was the post's Chaplain since 1921.

Mr. Gurley was in his second year at the Philadelphia Divinity School when he enlisted, May, 1917, as a private in the Pennsylvania Base Hospital Unit. Serving in this command until September, 1918, he reached the grade of Sergeant, First Class, when at his own request he was transferred to the 123rd Machine Gun Battalion, 33rd Division. He served with this command through the entire Meuse-Argonne campaign, receiving, on September 30, a Divisional Citation for "Gallantry in action" and being advanced, on November 6, to the grade of Sergeant.

While with the Army of Occupation he with two other men from his battalion were selected to join the "student army" sent from the A. E. F. under the auspices of the English and French governments and the American Y. M. C. A. to universities of their choice in France and England. Mr. Gurley entered Keble College in Oxford University in March, 1919, and remained there until the term closed at the end of June. Returning home he received an honorable discharge. Mr. Gurley holds a commission of First Lieutenant and Chaplain of the 305th Cavalry of the Reserve Corps. He has been rector of St. Martin's, Radnor, since 1921.

HERE'S AN OPPORTUNITY TO DO A SMALL SERVICE

Grace Church, Hulmeville, Bucks county, is outfitting its choir anew, and finds the "hat problem" for the ladies of the choir somewhat difficult. "We are wondering," writes the Rev. James Gilbert, "if through THE CHURCH NEWS we could find some church with a worn-out Canterbury or Oxford cap (the soft square caps). We could take such a cap, unstitch it, and make a pattern so that a seamstress could make up caps for our ladies at a price within our means to pay. Will you make such a request in THE CHURCH NEWS, please?"

With the greatest pleasure, Mr. Gilbert.

Now, then, which of our parishes will be the first to do this little favor for the ladies of Grace Church? Maybe some parish can make a gift of all the needs. Get in touch with Mr. Gilbert at once.

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

"AN HOUR'S WORK IS BETTER THAN A DOLLAR DOLE"

The Woman's Auxiliary has gone steadily on with its work for unemployed women ever since its beginning in December, 1930. The records show through the last winter help was given 195 women, in most instances week after week, and month after month. This employment has enabled many families to keep a home, has fed others, has enabled them to keep their self respect, has given both their hands and minds occupation. This has very often kept a family from serious mental and spiritual difficulties. The keynote of the impress we have tried to give these women is not pity, but to give them courage to face squarely what they had to face. We have been fighting fear and nervousness, just as truly as we have been fighting poverty.

Our workers include wives of all types of workers—college graduates to laborers, and many older single women. A very large percentage of our parishes are represented.

Their work has been the making of over 25,000 new garments (1932 only) which have been distributed through the city by our various agencies—City Mission, St. Barnabas, St. Elisabeth, etc.

Every penny contributed goes directly to wages; all overhead has been pledged. This relief work is of a very high standard. There is no loss of self-respect on the part of the recipient and it proves an ideal manner of helping those in our midst who are in need.

Respond as fully as you can, *please,* that we may continue to help our own who are daily patiently asking work.

Checks should be sent to Henrietta Washburn, Treasurer, care of Church House, 202 South Nineteenth street, Philadelphia.

At all times we have articles for sale —fine smocked dresses to rag rugs, also fine embroidery.

AUXILIARY PLANS NEW VENTURE IN DIOCESE

As some of our Missions have very lovely industries which many women of the Diocese do not know about and seldom have the opportunity of seeing, a new branch of work is being undertaken to show these things.

This is not altogether for the purpose of selling them at the time, but for the better acquainting of our women with the Industries, so that they may from time to time order them for wedding, birthday or Christmas presents. Also we feel that in seeing these various handy-works, many will become more interested in the spiritual work of the Missions themselves. The Diocesan President has asked Mrs. H. F. Baker to take over this venture, and she will be glad to go to any parish in the Diocese, taking with her samples of the things made, telling where they came from and how they may be ordered.

A request to see the Mission Industries may be sent to Miss Howland at the Church House (Spruce 6650) or directly to Mrs. H. F. Baker, 432 Montgomery avenue, Haverford.

Juniors Find Many Opportunities for Service

The Junior Woman's Auxiliary of the Diocese of Pennsylvania had on the whole a very satisfactory year in 1931-32, and now we are looking forward to great things for 1932-33. Our first Annual Supper Meeting on April 26 was a tremendous success, with an enthusiastic attendance of one hundred and nine members. Miss Sallie Phillips of Washington made a most inspiring address on the vision and opportunity in Church work, in which she said: "Church work is more satisfying than anything else; we do not leave it behind, wherever we go; it is building a bridge to span all the years of our lives."

During the summer, some of our members attended the Blue Mountain and Orkney Springs Conferences, which were most helpful. The Junior Woman's Auxiliary sent a list of suggested summer reading to each branch.

Last month we held several preliminary meetings to plan our program for the year. Mrs. Hill gave us most generously of her time and ideas in the planning of this suggested program; we appreciate very much Mrs. Hill's interest and support in our work. Our first Executive Board Meeting will be held on Wednesday, November 2, at one o'clock, in Room 32, at the Church House. At this meeting, our Diocesan officers, chairmen of standing committees and all the parish presidents plan to discuss our year's program for 1932-33.

We attended and took part in Educational Day and the autumn Ingathering of the United Thank Offering on October 27, and we are planning to take part in Devotional Day, the Mission Study Institutes on November 7 and 8, and December 5 and 6, Missionary Day in January and World Day of Prayer in March. Our parish branches plan to take part in Altar Chapter and Church School work, to knit, sew and make surgical dressings, to send Christmas boxes to missionaries, and to work for the Navajo Indians at San Juan Mission and the Leper Mission under Miss Cornwall-Leigh at Kasatsu, Japan. Also to work for our Diocese at St. Martha's House, St. Agnes' House, St. John's House, The House of the Holy Child, St. Michael and All Angel's, St. Francis of Assisi Mission and St. Elisabeth's, The Church Mission of Help, The City Mission, The Episcopal Hospital, The Philadelphia General Hospital, The Home for Consumptives, The Galilee Mission, The Sheltering Arms and the Juvenile Court work under Miss Alfriend. We feel that we are given a wide opportunity for service, and that there is something in this list which will appeal to every type of Auxiliary member wishing to work for her Church.

In this program we have suggested three broad sub-divisions for our work:

Spiritual.

Religious Committee at meetings; Prayer partners; Conferences; Corporate Communions; Quiet Days.

Educational.

Reading; Maps; Scrap-books; Addresses; Classes; Dramatics.

Service.

PARISH ACTIVITIES: Altar Guild; Church School.

SOCIAL SERVICE: Diocesan Institutions; Motor Corps.

WORK: Sewing, knitting, surgical dressings.

Our whole aim: To be intelligent Church members, with a well-rounded knowledge of what our Church is doing everywhere and for what she is responsible, and to find out how we can help. Also to create such interest in our younger people that they will read, and take their part, even though time does not allow them to come to stated meetings. That all this may lead to the development of more intelligent Christians and a deepening of our spiritual lives.

N. E. S. H.

WOMAN'S AID SO. PHILA. CONVOCATION TO HONOR BELOVED CHURCHWOMAN

To few is it given to win while living, the unanimous respect, confidence, affection of one's yoke-fellows. In a long life of service to friends and neighbors, Mary Perot has achieved this distinction. To know her well is a constant inspiration. To be her familiar friend is a revelation of some of the elements entering into the highest type of Christian womanhood. In every sense she is a real woman; and real women are hard to come by in these days.

Mrs. Perot is singularly gifted in making the most of the good side of everybody. Any one trying to be good for something may count on her help and influence to bring good things to fruit. This quickness to sense dormant powers in her associates has been the means of bringing and developing many a timid soul, who unaided, could not have increased his talent. Indeed, no one comes in contact with Mrs. Perot without feeling the touch of fire, the stirring up of enthusiasm, the strange infusion of energy, the sort of benediction comes from one who walks with God.

Since its inception it has been the rare privilege of the Woman's Aid to the Convocation of South Philadelphia to have Mrs. Perot as a delegate—first from St. Andrew's, then from St. Peter's. Her counsels are invaluable to us. She brings an infectious sense of dedication, a sense of gladness in doing, a sense of the privilege of opportunity. She is a standard bearer among us. And since we may not keep her always, we feel that while she is still among us, we can not do better than to establish a memorial in her name that we may always have her inspiration to lead us to higher endeavor. We feel that such a memorial is highly appropriate to one whose ruling passion is missions, whose friendships have been partners for work for the spread of the Gospel. We have chosen for this memorial the Girls' School at Iolani, Honolulu, for which we hope to gather $10,000 as our contribution for this coming year.

Since Mrs. Perots is beloved in the whole Diocese, we have felt it fitting that we should inaugurate our undertaking with a tea in her honor. This tea will be given in the rooms of the Churchwoman's Club, in St. James' Parish House, 2210 Sansom street, on Thursday afternoon, Nov. 17, from 2.30 till 5 o'clock. There will be an opportunity for those wishing to honor Mrs. Perot to make a free-will offering for the Iolani School; and there will be a speaker from the school to tell of the work there; but at tea, the women of the Diocese will be the guests of the Woman's Aid to the Convocation of South Philadelphia. It is hoped that every woman in the Diocese will join us in doing honor to our zealous, vigilant, inspiring co-worker, Mary Perot.

MARGARET S. STEWART.

A Tribute to the Memory of Mary C. S. North

Mrs. Ralph H. North died at her summer home in Castine, Maine, September 21, 1932.

Mrs. North served the Diocese of Pennsylvania as its United Thank Offering Treasurer during two Triennium, 1913-1919. Her deep interest was built on her clear understanding of the true meaning of a woman's thank offering—a gift of substitution. Her high ideal—"every woman a contributor"—she had realized in her own parish (Grace, Mount Airy, Philadelphia) by untiring efforts, and, to accomplish this aim throughout our great Diocese, she travelled far and near, addressing Auxiliaries, Guilds and other groups.

Before becoming Diocesan United Thank Offering Treasurer, Mrs. North had held that office in her own Parish for seventeen years, and had at various times been President of its Woman's Auxiliary and Guild. Through all this her spiritual leadership was an inspiration.

Mrs. North also helped materially in the Woman's Aid to the Convocation of Germantown from its beginning in 1910, having been Vice-President for ten years or more, from 1921 until failing health forced her resignation about a year ago.

The House of Rest in Germantown, a Church Home for Aged Women, was very near her heart. She served on its Board of Directors, visited its inmates and gave generously to its needs. In all these fields she worked with tireless enthusiasm, unclouded faith and a child-like trust in her Father's hearing and answering prayer.

During the World War she formed and led a Prayer Group which met in Germantown. Many have heard her pray: "Deepen and quicken within us, O Lord, the sense of Thy most gracious Presence"—and in these last patient years of uncomplaining struggle against failing health, one could not be near her without feeling that "gracious Presence," that answer to many prayers, in the peace and quiet confidence she shed about her. Hers was the loveliness of "a life hid with Christ in God."

It is not the work that Mary North did that is written most deeply in the hearts of her friends, valuable and untiring as that work was, it is what she *was* that lingers in the memory. Beautiful in person, gentle and cultivated of voice, modest yet dignified of bearing, an unconscious humility was the keynote of her character. She was ever doing "those little kindnesses which most leave undone or despised," ever seeking for more Light and Love. These leave their precious heritage to bear fruit for her to the end. "Her works do follow her."

MARY O. PEASE,
AGNES W. LUNDELIUS,
FLORENCE DEG. JENKINS,
ANNA W. HALL,
KATHARINE M. MATLACK.

TO PRESENT INDIAN WORK AT CO-OPERATIVE MEETING IN SAVIOUR PARISH

The Woman's Auxiliary of the Church of The Saviour, West Phila., is continuing its plan of last winter of inviting the different organizations of the parish to co-operate with it in presenting various branches of missionary work. A co-operative meeting on Indian Work has been arranged for Monday night, November 7, at 8 o'clock, with the Men's Fellowship.

The Auxiliary has obtained as speakers the Hon. J. Henry Scattergood, Assistant U. S. Commissioner of Indian Affairs, and the Rt. Rev. W. Blair Roberts, Missionary Bishop of South Dakota. The topic for discussion will be "What the Government and the Church are Doing for the Indians." The meeting will be open to the public and a cordial invitation is extended to all members of Woman's Auxiliaries, Men's Fellowships and other organizations of all parishes to come to the meeting.

CORRECTIONS

THE CHURCH NEWS regrets that two errors appeared in the October issue which we take this means of correcting. In the article referring to the relief work being done at Christ Church and in mentioning the improvements being made by the vestry and the expenditures being incurred the words *"with* an appeal for contributions," etc., appeared. It should have read *"without* an appeal," etc.

Again in the "Changes Among the Clergy" the name of "George *Watson"* as in charge of St. Anne, Willow Grove, should have read "George *Anderson."*

Through the influence of one patient, who was cared for in the Shingle Memorial Hospital, Moloaki, Hawaiian Islands, Bishop Littell has baptized nine other persons and two more are preparing for baptism.

DR. SHREINER ADDRESSES THE DIOCESAN COMMITTEE

The Rev. Charles W. Shreiner, Founder and Headmaster of the Church Farm School, gave a most interesting and informative address at the October meeting of the Diocesan Committee of the Woman's Auxiliary. It was the first meeting of the Committee following the summer vacation period and the new Chairman, Mrs. J. Alison Scott, who succeeded the late Mrs. J. Willis Martin, was given an enthusiastic welcome and was greeted by a full attendance of the members.

Dr. Shreiner told us of the progress of fifteen years. The school now has accommodation for 100 boys. The cost for each boy is $700. Our "Quota" money for this month will be given for this fund. A Scholarship of $300 for each boy is paid by parishes or individuals who agree to be responsible for some particular boy. This year the school lost forty scholarships, but the boys are staying on at the school, and the school is trying in many ways to raise the extra money. They have opened a Wayside Market at the school on every day (except Sunday) and fresh products of the school are sold there — vegetables, sausage, scrapple, eggs, etc.

Their religious training is the special care of Dr. Shreiner. He is rector of St. Paul's Church at Glen Loch and the boys go there for the 11 o'clock service on Sunday and also form the choir there. They have a beautiful chapel on the school grounds, and have Holy Communion there every Sunday morning at 8 o'clock, also a beautiful choral service in the afternoon. The Diocesan Committee undertook the scholarship of one boy, Frederick Webb. He has been at the school for three years and Dr. Shreiner reports that he is well worth the effort we are making for him; and we hope that many parishes may feel that they can have a share in the life of this boy.

In Miss Lowrie's absence I am presenting this information.

JULIA SHIPLEY THOMAS.

DIOCESAN ALTAR GUILD

The Altar Guild of the Diocese has begun its work for the winter. The annual meeting will be held on Monday, Nov. 21, at 2.30 P. M., in the Church House. Every one interested in this branch of church work will be cordially welcome. The Guild will be glad at this (or at any) time to hear from parishes or missions which may be in need of altar furnishings, stoles, etc. It is the duty as well as the privilege of the Guild to supply such articles when necessary, so that even in the most remote parts of the Diocese all altars may be perfectly equipped for their great work.

E. A. REATH, *President.*

ST. MARY'S WOMEN'S GUILD, ARDMORE, CONDUCTS SHOP

St. Mary's, Ardmore, for a number of years has been a member of the Main Line Federation of Churches, and has contributed constantly toward the success of that organization, as the social service agency in the community. During the present emergency the rector of the parish, Rev. Louis W. Pitt, is serving as the President of the Federation.

The Women's Guild of the parish, anxious to be of service, opened early in the summer a shop in the Old Red Lion Inn on Lancaster avenue, Ardmore. This shop is known as the "Ardmore Bargain Counter." The parishioners and townspeople have been most generous in contributions of clothing, furniture, and household articles. All money derived from the sale of these things has gone into the treasury of the Federation of Churches, and up to the present time $1000 has been sent to the Treasurer.

An equally important, perhaps a more important task of the women has been that of supplying clothing free to people in the community recommended by the case workers as unable to pay anything. During a recent week four hundred persons were furnished clothing for the winter without any cost. St. Mary's women recondition all clothing at the shop. In some cases, considerable clothing is made from raw materials.

The shop is open daily from 9 A. M. until 5 in the afternoon, and the manager, Mrs. Robert P. Page, Jr., and the workers would be glad to have church people stop there to see for themselves what is being done.

ST. MARTHA'S HOUSE

We have so many practical needs at St. Martha's House this year and we are asking that they will be met as generously by our many friends as in other years.

Every penny saved in buying medicine bottles allows us to give more free medical care; so we are anxious for all the discarded medicine bottles not larger than three or four ounce size. Old magazines can be used for the Children's Reading Period, the sick and for scrapbooks. Large paper bags are needed for our sales and the oldest of clothes are made over by our unemployed mothers.

In addition, there are so many opportunities for real service:—visiting the sick, helping workers to visit more families through the use of a car, guiding groups of children in a beginners' sewing class, providing programs for our entertainments for the unemployed and table games for a group of unemployed men.

Because our people have so little now and are hungry, and poorly clothed, we feel we cannot miss this opportunity to present their needs to you.

DOROTHY W. RASEY, *Headworker.*

CHURCH MISSION OF HELP

I hope I am safe in assuming that all good Episcopalians know that the Church Mission of Help is an organization which devotes itself to befriending girls and young women who need protection from the pit-falls of society and also helping unmarried mothers who have already experienced the pit-falls. Perhaps it is not quite so well known that a large part of our energies are spent in providing friendships and homes for friendless girls.

Sometimes it seems as if the work going on nearest us we know the least about. Perhaps we are doing our work too quietly and with too little publicity. We believe in ourselves and our part in the National and Diocesan program is an important one. We know our plans and methods are good because they have accomplished so much for the girls who have needed us.

We are grateful to THE CHURCH NEWS for giving us a little space in which to tell the women and girls (yes, and men) of our Diocese how they may help us to carry on this tremendously important work. Our program is threefold—preventive, protective, remedial.

Now for the ways in which you can help us, because, after all, it is your agency, your organization, for helping the girls who need the kind of help we are prepared to give. First, when you hear of a girl who needs supervision, direction, send her to us. When you hear of a girl who needs protection, send her to us. When you hear of a girl who needs encouragement or advice, send her to us. Our telephone number is LOMbard 1960. Please use it.

Secondly, help us to clothe these girls, as many of them come to us poorly or insufficiently clad. You all know from your own experience that one must be decently dressed to get a job. You know too how a decent outfit helps your morale. Send your good discards, dresses, hats, coats, shoes, hose underclothes, to us at 225 South Third Street, Philadelphia, marked *Church Mission of Help.*

Thirdly, pray for this work. Prayer has helped both workers and girls. If you pray, you will be interested. If you are interested you will do something for us. Prayer always leads to service.

LUCY H. TUKE.

OUR ITALIAN CHILDREN HAVE A BUSY SUMMER

The Daily Vacation Bible Schools conducted during the summer for the Italian children at our new Mission of St. Francis of Assisi, Sixty-fifth and Vine streets and at St. Elisabeth's, Sixteen and Mifflin streets, were most successful according to a report made to Archdeacon Bullitt, in charge of work among the foreign born.

St. Francis was like a bee hive during July and August. The activities overflowed to the yard and pavement. Passers-by frequently stopped to see the children at work and to ask questions. Happy children met five mornings each week and had a regular curriculum based on Christian Fellowship. Commencement Day was an especially happy time. Seventy-eight children, mothers and friends enjoyed the entertainment given by the pupils which was a credit to Miss Mildred Carpenter who taught the school under the direction of Miss E. A. Deane, the Diocesan worker to the Italians.

At St. Elisabeth's, Miss Deane conducted the school for the eighth season with the largest enrollment of its history. Here again happy children met five mornings each week working out a curriculum on Christian Citizenship which ended in a Pageant on August 11 with 250 people present. The hand work was very attractive this year, but the outstanding feature of the school was its spiritual growth. The school had a weekly Communion Service on Friday mornings (attendance voluntary) which was exceedingly well attended and most reverent, sixty-five being the smallest number present and that on a stormy day.

Miss Deane would like to thank her many friends in the Diocese who made the schools possible this year.

DEATH OF DEACONESS HANNAH ANNIE PEW

Hannah Annie Pew, a retired Deaconess of the Diocese, died in Philadelphia on September 14, 1932, in the sixty-sixth year of her age. She was born in Burlington, N. J., Jan. 7, 1867, attending the Church Training and Deaconess House, and being set apart on Oct. 4, 1899. During the next year she took further training in New Haven, Connecticut, coming to the Church of The Crucifixion in 1900. From 1905 to 1912 she was in charge of Holy Cross House, St. Louis, Missouri, being forced to resign because of ill health. In 1915 she came to St. Nathanael's, Phila., where she remained for three years. From 1918 to 1923 she was attached to the City Mission, after which she was compelled to relinquish all active work. The interment was at Burlington, Sept. 17.

Girls Friendly Society Activities

GIRLS' FRIENDLY SOCIETY
CARD PARTY
PENN ATHLETIC CLUB
Saturday, November 12,
8.15 P. M.
Tickets, 75c Each
BENEFIT OF SUSTAINING MEMBERSHIP FUND

Members and friends who do not get tickets through the Branches, may obtain them from Mrs. J. Herman Hoffmann, 4413 North Franklin St., Philadelphia, telephone, Mich. 7267.

The Girls' Friendly Society of the Diocese, under its new ruling of a three-year term for office-holders, is now able to plan ahead with larger scope and greater unity. With fifty-six Branches and twenty-nine Candidates (the Junior group) upon which to build, the Society should go forward into new fields of usefulness. That this old society has a distinct service to give, both to its membership and to the Church, was never more evident. Friendship, the good cheer of hearty fellowship, occupation for idle hands, spiritual strength and courage in dark days—all these the G. F. S. provides.

In the forward to a report of its work soon to be issued by the national society, the Presiding Bishop of the Church draws attention to the fact that a character-building organization, working along modern lines of education, recreation and spiritual growth, was never more needed than it is today. Self-government in the branches develops responsibility and leadership among the girls, while the associate remains counsellor and friend. Source material for programs is provided in two recent publications—"Hobbies and Programs," and "Watching Yourself Go By"—together with the help of a trained program advisor, a lending library and a dramatic library.

Financial support for the national society is secured, in part, by the gifts of Sustaining Members — men and women outside the organization who are interested in work with girls. In less than two years, more than $2600 has been raised for this purpose in the Diocese of Pennsylvania, as the result of a personal appeal on the part of leaders. In order to finish the quota for 1931 and 1932, the first Diocesan event of the season will be the card party, at the Penn Athletic Club, on Saturday evening, November 12. Branch and Diocesan programs take cognizance of the William Penn Commemoration and a Service of Thanksgiving for the blessings which the great Founder brought to his Commonwealth, will be held later in November, all G. F. S. groups participating.

Throughout the country, the subject of Mission Study and Mission money-giving will be China. A supper meeting, with a distinguished speaker will be a pre-Lenten event in Philadelphia, under the auspices of the Missions' Committee, while the branches will find this ancient country a fascinating subject of work and study. Other projects will be developed from month to month, culminating, it is hoped, in a G. F. S. week, when all parishes having branches, will unite in a Diocese-wide program.

Office hours are kept daily (except Saturday) in Room 35 of the Church House. The clergy and women interested in work with girls of any age group, are cordially invited to come there for information or assistance, and visitors are always welcome at any Diocesan gathering.

—

Council's October Meeting

On October 26 at the regular Autumn meeting of G. F. S. Council in the Church House, Mrs. Winthrop C. Neilson reported for the Garden Party held at her home in June, and Mrs. W. W. Cardwell for the Holiday House at Cape May, which conducted a very successful season this past summer.

The approaching card party also was discussed, as was the William Penn Commemoration, which will take place late in November. Branches will receive further notice of both these events.

Under title of "Facing the Future," Mrs. Percy G. Hall outlined the Activities' Program for the coming season, Miss Ethel M. Sudders discussed Diocesan Finance, and Miss Margaret M. Smythe, "Building a Branch Program."

Preceding the Council meeting there was an exhibit of educational material, posters, etc., on the National G. F. S. Mission Study and Mission Money Object—"China." There was also an exhibit and sale of delightful hand-woven pieces made by the girls at All Saints' School, Bontoc, Philippine Islands, where many pupils are maintained by G. F. S. Scholarships.

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Christmas Cards

At the G. F. S. Room in the Church House, any week-day except Saturday, from 11 to 1 P. M., may be seen the Society's delightful collection of Christmas cards, religious and secular. Included are quite a number of imported cards, among them several from Mow-

bray. Be sure to stop in and select yours soon, while a full stock of all numbers is available!

—

South Philadelphia will hold its annual Conference on Tuesday, November 15, at Old Christ Church Community House.

Germantown Conference will be on Monday, December 5, at St. Luke's Parish House, Germantown avenue and Coulter street. St. Michael's, Germantown, Branch will present a short play. There will be a singing contest which all Branches are asked to enter; also a Hobby Exhibit.

COMMISSION ON YOUNG PEOPLE ARRANGES YEAR'S FELLOWSHIPS' PROGRAM

The Diocesan Commission on Young People presented to the presidents of the parochial Fellowships its program for the year 1932-33 at a dinner given in St. Stephen's Community House, Tuesday, October 11.

Chairmen of the four standing committees gave brief résumés of work outlined for them. Charles Martin, Chairman of the Educational Committee, spoke of the classes to be held each second Monday of the month in the Church House, from 8 to 10 P. M., to train leaders for Fellowship Programs. The first of these was held October 17, on "What is Religion"; Rev. W. Brooke Stabler, Chaplain, University of Pennsylvania, leader.

The schedule of other classes and leaders follows:

Nov. 14. "Different Kinds of Religion"; Rev. Royden K. Yerkes, Philadelphia Divinity School.

Dec. 12. "Foundation of Christianity"; Rev. Louis W. Pitt, rector St. Mary's, Ardmore.

Jan. 9. "Expansion of Christianity"; Rev. Leicester C. Lewis, rector St. Martin-in-the-Fields.

Feb. 13. "Christianity and Science"; Dr. Frederick Ehrenfeld, Professor of Geology, University of Penna.

March 13. "Christianity and Economic Problems"; Rev. Wm. B. Spofford, Managing Editor "The Witness."

April 10. "Christianity and Nationalism"; Lambert F. Whetstone, Assistant Headmaster Episcopal Academy.

May 8. "Personal Christian Obligations"; Rev. James M. Niblo, rector St. John's, Norristown.

In these classes each leader will present sufficient information on his subject to be of use to those attending for three Fellowship meetings. Instruction in methods of presenting this information as well as a supplementary list of reference books will also be given. A printed outline of the material presented in the classes will be furnished each person attending the meetings.

The report of the Worship Committee which was given by Charles N. Wood, in place of the chairman, stressed the fact that all Fellowships were urged to attend either the Diocesan Corporate Communion on Whitsunday, or the service in his or her own parish.

Kathryne N. Irwin, as chairman of the Service Committee, gave the four points of Service which her committee covers: Dissemination of programs and ideas of service to individual Fellowships in the Diocese; providing entertainment for the Shelter at Eighteenth and Hamilton streets; continuance of the Lay Readers' Bureau; and extension work in organizing and helping Fellowships.

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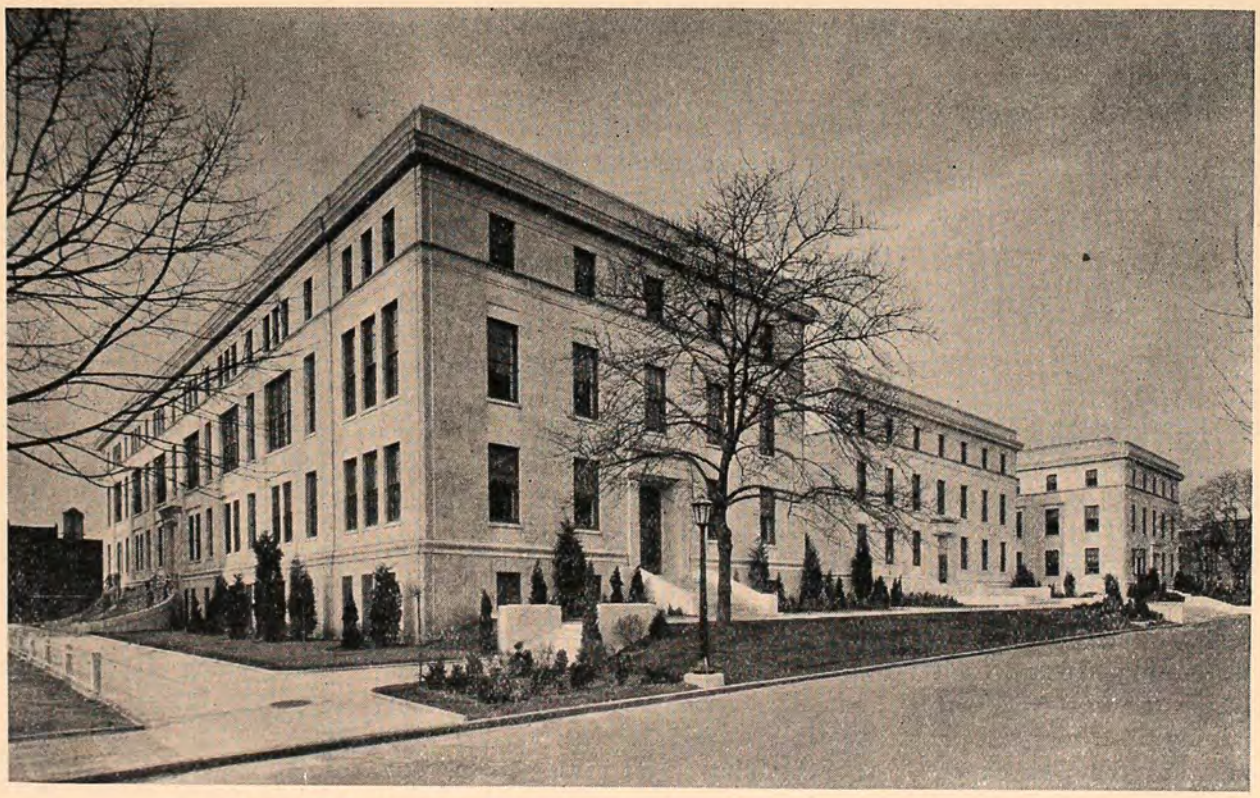
The Diocesan Dance, under the chairmanship of Burton F. Corson, was set for December 9 at Belmont Mansion, Fairmount Park, and the Annual Picnic is being planned for the first Sunday in June, although the place has not yet been chosen.



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CHURCH OF THE MESSIAH RECIPIENT OF GIFTS

A number of gifts recently made to the Church of the Messiah, Roosevelt Boulevard, following the merger with St. Matthew's Mission, included the following:

Altar Cloth and Credence table cover to match, gift of Mrs. Anne Wright; Altar Service Book, as a memorial to Mrs. Laura Benham; a flood light to illuminate the belfry and Cross, a memorial to Harriet Mansfield Davenport and Hannah Turner. The rector, Rev. W. O. Roome, Jr., also was given a surprise when the parish Woman's Auxiliary remembered his birthday by presenting him with a basket of flowers. After expressing his appreciation of this remembrance the rector told of the favorable outlook for the growth of the parish and of the plans for the Every Member Canvass. Mr. Roome reported the Church School is growing rapidly and told of plans for organization of a Young People's Fellowship, a Men's Service Club and a Girls' Club.

ALL SOULS GUILD

Election of officers of All Souls Guild of the Philadelphia General Hospital at a recent meeting held in the Church House resulted in the re-election of Mrs. John H. Neill as President. Others elected are: Mrs. Fred. B. Fox, first vice-president; Minnie Fleischmann, second vice-president; Mrs. Nelson B. Fry, treasurer; Mrs. Harry W. Jones, secretary.

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. L. N. CALEY, D.D.

The Convocation of Germantown wishes to place on record the great loss it has sustained through the death of its late Dean, the Rev. Llewellyn N. Caley, D.D.

Dr. Caley was well known for his missionary zeal and enthusiasm throughout the whole Diocese. This was particularly shown in the Convocations in which he resided. As Dean of the Convocation of North Philadelphia for many years and as the Dean of this Convocation for the last five years he revealed a fine grasp of the opportunities for the extension of the Church. While he was chairman of the Committee on Church Extension in our own Convocation, he was instrumental in the selection and erection of several new missions.

Not only was Dean Caley admired for his wide vision and able administration, but he was also loved for his happy fellowship and spontaneous enthusiasm, which he brought into all gatherings.

While we shall miss his able leadership and warm personality we are grateful for all that he had done for us and for the cause of Christ, which he has so faithfully served.

A copy of this minute is to be spread upon the records of this Convocation, a copy sent to his widow, and a copy published in THE CHURCH NEWS of the Diocese of Pennsylvania.

(Signed) J. WESLEY TWELVES,
GILBERT PEMBER.

MRS. J. WILLIS MARTIN

The Department of Christian Social Service and Institutions of the Diocese of Pennsylvania, like every other organization with which she was connected, has suffered a severe loss in the death of Elizabeth Price Martin. The widow of her eminent husband, Judge J. Willis Martin, Mrs. Martin occupied almost the same notable position among the women's activities in the city that Judge Martin did among the men's. Her practical mind was particularly interested in the kind of intimate problems which come within the scope of the Department of Christian Social Service and Institutions; the care of the hungry, the sick and the suffering made a very strong appeal to her and she devoted a large part of her time to personal study and relief of problems of this character. Her unique ability to solve wisely the most complicated problems and her self-

(*Continued on next page*)

The House of St. Michael and All Angels
For Colored Crippled Children
AT 607 NORTH FORTY-THIRD STREET
Will have its

ANNUAL DONATION DAY
Thursday, November 17, 1932

Money is urgently needed for daily bread, and no sum is too small to send

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Tea will be served from 4 to 6

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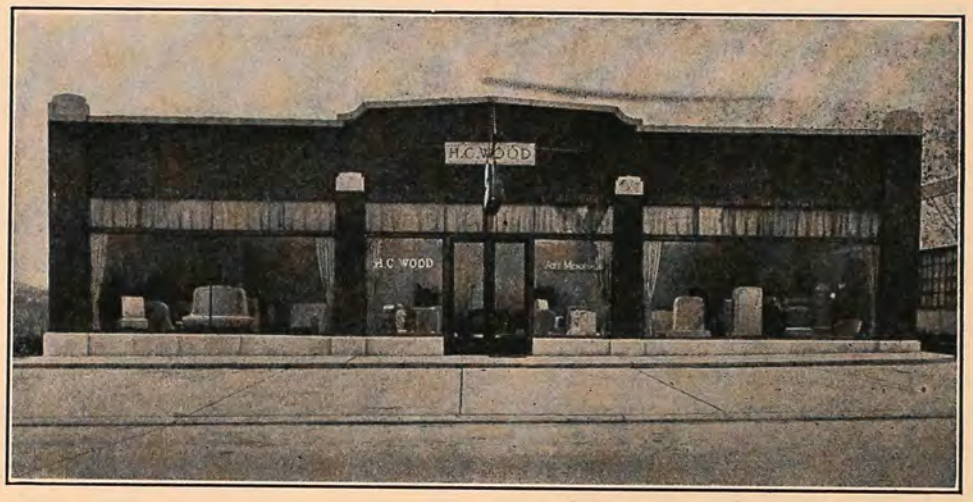

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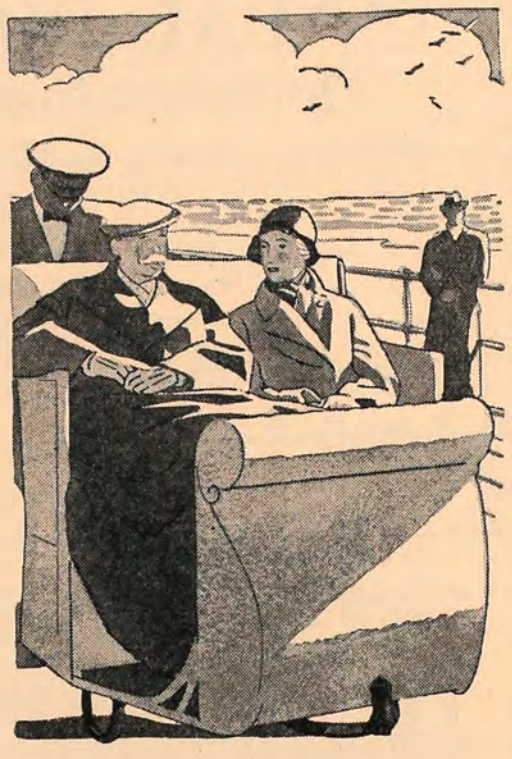

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AMERICAN AND EUROPEAN PLANS

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(Continued from preceding page)

forgetting service in applying that solution gave her a power for good, the influence of which will be felt for many years to come. She will be very much missed in every committee and agency in which she had any part, and particularly in the Department of Christian Social Service and Institutions, which takes great pleasure in recording by this minute its high estimation of her value and worth, both as a woman and a citizen.

Resolved, That this minute be adopted as an inadequate expression of the Department's loss in the death of Mrs. Martin and that a copy of it be sent to her family.

CHURCH AT BOULDER CITY

St. Christopher's, the new Church at Boulder City, Nevada, near the site of Hoover Dam, has had its first confirmation and first Eucharist. This new mission is the product of widespread interest. Its beautiful stone altar came from the old church at Goldfield, Nevada, a deserted mining town. The bishop had the altar moved to Boulder City, where it would be more frequently used, and fitted a small chapel for the few remaining at Goldfield. A bishop's chair for the sanctuary at St. Christopher's came from Austin, Nevada. Friends in Philadelphia gave the altar silver and linen and a Bible; a young layman in Boulder volunteered to put up the electric fixtures, and another layman stained the roof.

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Paris decrees the Bow Hat for Fall. The highest achievement of the designer's art is represented in the smart distinction in these models by Reboux, Lewis, Maria Guy, Rose Descat, Lanvin.

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A FISH HAWK TAUGHT
A CLERGYMAN

During the summer I was in a New Jersey shore city on a short vacation.

While there I read a most interesting account of a gentleman who dedicated to the "fish hawks" a large farm near the sea, protecting them in the unmolested use of the same.

This suggested an idea to me.

I was ordained to the sacred ministry more than 32 years ago, I served 25 years in the missionary field. I frequently paid house rent and pension premiums out of my small stipend.

I am now growing toward the sunset side of life without a home, which is heart-breaking to me.

I have saved but little, but am willing to pay as far as I have to pay,—to any who will let me have an old house or farm, which may mean but little to its owner but will mean a great deal to me. I am giving my best and most useful years of service in Pennsylvania. I invite investigation as to the above statements.

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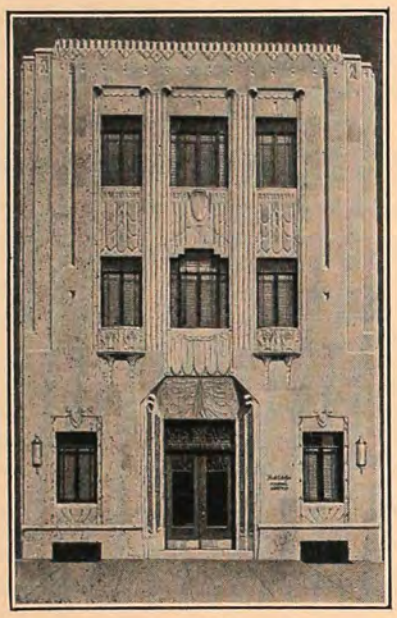

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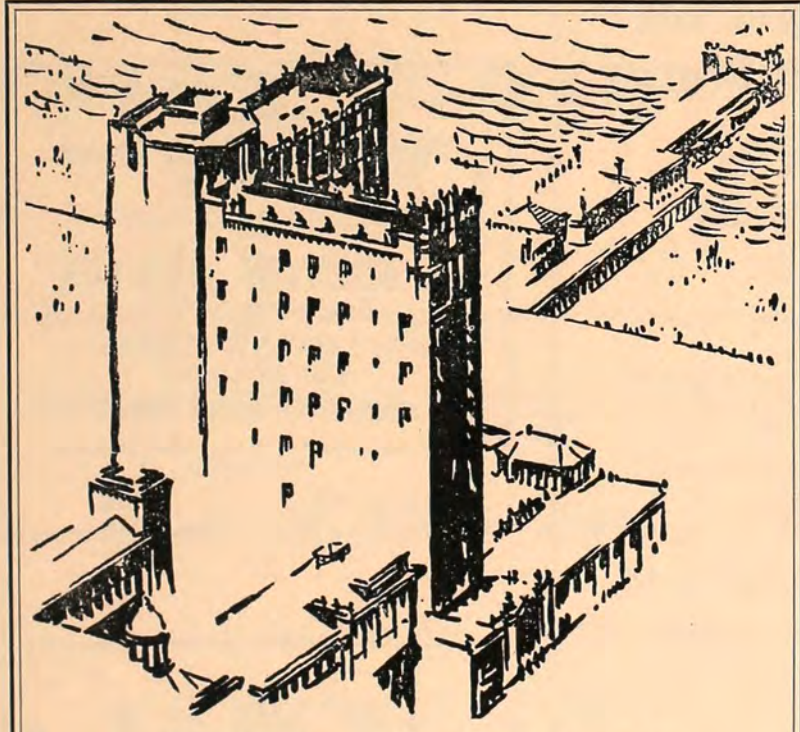

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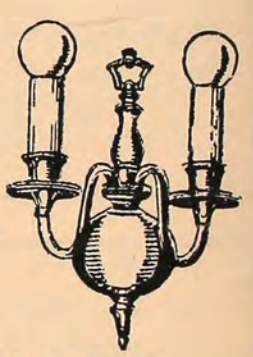

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